

# Zion's Herald

WEDNESDAY, FEBRUARY 28, 1900

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## WESLEYAN NOTES

—The annual banquet of the alumni, undergraduates and friends of the college was held on the evening of Feb. 22 at the college gymnasium. This is the one occasion during the year when students and faculty, young alumni and old, meet together on a common level to discuss the interests of the college and mingle fellowship and good cheer. Rev. Dr. E. M. Mills, secretary of the Twentieth Century Thank-offering Commission, presided as toastmaster. Speeches were made by President Raymond, Rev. C. E. Davis, '76, Prof. Atwater, and others. The attendance was large and the occasion enjoyable. President Raymond spoke hopefully of the efforts being made to secure funds for new buildings and an enlarged endowment. No specific gifts were announced, but good hopes are entertained that some large gifts from friends of the college will be received.

—The Methodist church of Middletown has subscribed \$7,000 toward its Twentieth Century Thank-offering, and the greater portion of this is to go to the building fund of Wesleyan. It is hoped that many other churches will do as well for the college. The last number of the official Bulletin specified some of the urgent needs of the college as follows: 1. A new building to contain lecture-rooms and administration offices. 2. The completion of the Alumni Library fund. 3. A new Physical Laboratory. 4. The addition of a million dollars to the general endowment fund. 5. The endowment of scholarships. It is hoped that most if not all of these urgent needs will be met by the friends of the college during the period of the Twentieth Century Thank-offering movement.

—Much regret is felt in the college at the evident serious misapprehension in many quarters of the experiments made under Prof. Atwater's direction on the so-called nutritive value of alcohol. These experiments show, as experiments elsewhere had already shown, that alcohol taken in small quantities into the human body is oxidized and thereby produces a certain quantity of heat. As food not only builds up the body and repairs waste of tissue, but also produces heat to keep the body warm, it is seen that alcohol when oxidized in the body performs one of the functions of ordinary food, and hence in so far as a food. But alcohol can never repair waste nor build up tissue, and hence is at most only a partial or fuel food. The harm which it undoubtedly does to the digestive and nervous systems when taken in considerable quantity (not to speak of its effects upon the moral and intellectual faculties), so far outweighs the trifling value attaching to the heat produced that no valid

argument can possibly be made for its general use as a beverage. The fact that has been verified by the aforesaid experiments is of scientific value; but an attempt has been made to show that it proved alcohol to be "nutritious," and its moderate use advantageous. That argument is repudiated by the investigators, and the deliberate perversion of the facts by some and their misapprehension by others is deplored by the college and by all friends of temperance and of truth.

## BOSTON SCHOOL OF THEOLOGY

[From *Michigan Christian Advocate*.]

WE have been favored with documents relating to the disaffection felt by some former students in our Boston School of Theology with the views of Prof. H. G. Mitchell. The matter was brewing a long time, and brief accounts of it have appeared in some of our papers, and now is being given place in the daily journals. It is an unhappy affair, and it has seemed to us wise not to add to its size. We have a deep faith in the Professor most involved and in those who are allied with him. They are men of sterling Christian character, of fervent Christian experience, and of enthusiastic evangelizing ardor. They are as far removed from eccentricities as the east is from the west. They are true to the best type of old-time Methodist religion. But they are profound and critical scholars, and if some of their views on the forms of statements of doctrine, or some of their interpretations of our formula have some distinctions from our traditional interpretations, it would not be strange. This would not necessarily be heretical. Our Methodist statements of doctrine are broad and leave room for shadings of belief without loss of essential principles. And these men we cannot believe are outside Methodist lines. The discord, however, is unhappy and the adjustment lies with the board of Bishops, and we prefer to leave it to them to investigate and to settle. Complaint is directed against Prof. H. G. Mitchell, one of the most discriminating Hebrew scholars in the country, and a leader in revival work in the Epworth League Settlement in Boston. He has the learning of the scholar and the simplicity and zeal of an evangelist. His teaching is supported, as we understand, by Prof. H. C. Sheldon, the author and authority in church history, by Prof. Borden P. Bowne, perhaps the keenest metaphysician in America and able philosophical writer, also by President W. F. Warren, for a generation a prince among Methodist scholars.

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### No Secret Alliance with Great Britain

Young Mr. Macrum, who left his consular duties in the Transvaal at a critical time, having made charges that he had discovered the existence of a secret alliance between the United States and Great Britain, the House of Representatives called upon the State Department for information. The Secretary of State has now replied that there is no truth in the charge of a secret alliance, that no such alliance is possible under the Constitution of the United States, and that no secret alliance, convention, agreement or understanding exists between this country and any other nation. Such an explicit denial should be sufficient to satisfy the most skeptical, and it is the more noteworthy because of the statement of Lord Rosebery, in the House of Lords, that the British Government made "vigorous overtures" for an alliance, both to the United States and to Germany, but that these overtures were not received with any cordiality.

### Manila and Daguapan Railroad

After the ratification of the treaty of peace Spain sold the railroad from Manila to Daguapan to private persons. General Otis promptly declared the sale void, and took possession of the road for the United States. The Spanish government put in a claim for damages, but at a meeting of the Cabinet, last week, it was promptly rejected. The Administration will maintain that the railroad is the legal property of the United States, but this claim will be urged only so far as it refers to property directly connected with the operation of the road. There is much other valuable property in the Philippines which rightfully belongs to the United States, and it is expected that the new Philippine Commission will be instructed to lay claim to it. It is to be regretted that such claim was not vigorously pressed from the earliest moment of our occupation of the islands.

### Unconstitutional and Void

Missouri's stringent law against department stores has been declared unconstitutional and void by the State supreme court. The law went into effect last September, and provided that any merchant doing business in a city of more than 50,000 inhabitants, if he had more than fif-

teen employees in the retail business, should take out a separate license for each group or class of goods sold, and that the cost of the license should not be more than \$500 nor less than \$300. The law made about fifty classes, or groups, of merchandise usually sold in a large department store. In deciding against its constitutionality the court declared that it was class legislation, that it imposed an occupation tax as a license to do business, and that the enactment was incomplete and did not constitute a rule of conduct. The attempt of the city council of Chicago to cripple the department stores by the imposition of a similar tax met with a similar fate before the Illinois supreme court.

### Peace in Kentucky

After much delay the rival claimants for gubernatorial offices in Kentucky have signed an agreement referring their claims to the State courts. This action clears the field for the courts to decide to whom the offices of Governor and Lieutenant-Governor rightfully belong, and incidentally to pass upon the question whether the action of the Democratic part of the Legislature in declaring Goebel Governor is legal. Having submitted the cases to Circuit Judge Field, at Louisville, on Tuesday, the contestants will be allowed ten days for the introduction of evidence, and the case before Judge Cantrill at Georgetown is withdrawn. Whatever the decision, there will be an appeal to the State Court of Appeals, and an appeal may be taken to the United States Court on a writ of error. Three cases have been made up, but they will all be tried together. Pending final decision both parties will be unmolested in their present positions. This agreement affords reason for congratulation; and the triumph of law and order, after the very threatening attitude matters had assumed, is not the least of the evidences of an improved public sentiment in Kentucky.

### Unparalleled Progress

In 1879 the cotton mills of the United States manufactured 857,000 bales of domestic cotton; in 1899 they used 3,632,000 bales. The output of our coal mines, in 1870, was 32,863,000 tons; the year 1898 saw 196,405,953 tons produced from them. The production of pig iron, in 1870, was 1,665,179 tons; in 1898 it had increased to 11,773,934 tons. In 1870 the number of gallons of petroleum oil produced was 185,000,000; in 1898 the production amounted to 2,325,000,000 gallons. During the year 1870 our production of steel was only 68,750 tons, but the figures for 1898 are 8,932,857. We exported iron and steel manufactured articles to the value of \$11,002,902 in 1870; but in 1898 we increased the value of such articles exported to \$93,716,031. Other evidence of un-

paralleled progress is to be found in the fact that the number of tons of freight transported one mile, in 1891, exceeded by more than twenty-five billion tons the amount for the year 1895. Assuming that our population has increased by 100 per cent., and remembering that the increase of our cotton manufactures is 324 per cent., of our coal production 498 per cent., of pig iron 607 per cent., of petroleum 1,100 per cent., of steel 12,893 per cent., the marvelous advance in industrial development will be apparent. It is gratifying to note, in this connection, that the money expended for instruction in public schools has increased from 37,782,556, in 1870, to \$123,809,412, in 1899. Nobody can carry these figures in his head, and very few can conceive what they really mean; but as they are given in a recent address of the Secretary of the Treasury, their substantial accuracy may be inferred.

### Attacking Natural Resources

The figures in the preceding paragraph show very plainly that the people of the United States have levied on the natural resources of the country with a prodigality that is startling. It may well be asked if these resources are not in danger of being exhausted, should the industrial development continue. In fifty years from now it is estimated that the population of the United States will have increased to 190,000,000. At the present time only 21,000,000 people inhabit the vast area to the west of the Mississippi River; while 55,000,000 inhabitants live east of that boundary, although the number of square miles lying west of the Mississippi comprises two-thirds of the United States. There is yet room enough, and resources enough, for an immense population. If the West were as populous as the East, it would mean 165,000,000 inhabitants, and they would scarcely do more than graze the surface of the rich fields of coal, iron, petroleum, gold, silver and copper. There will come a time when these natural resources must be husbanded, but the evidence of national progress shows that new economies develop quite as rapidly as the population increases. Our forests call first for protection, and, while the call is too little heeded, there are signs that the time is not far distant when they will have adequate protection. The prudent economies, which wealth has always begotten, warrant the hope that our national prosperity will follow the same lines. The hand and brain of industry must be reinforced by a new statesmanship that will keep pace with the national destiny.

### Iniquitous Policy of Jameson Raid

There is probably very little doubt that the present war between Great Britain and the South African Republic is very



largely due to the Jameson raid of 1895-'96, that this raid was inspired by Cecil Rhodes, or that the official inquiry of the committee of Parliament was little better than a farce. The calmer judgment of the world will be slow to attribute any active participation to the officials of the party in power, and will look to future historians to elucidate the mystery of the inception of the raid. The present indications are that the results of the war will leave the Boers in no position to force an inquiry, and no one of the political parties of Great Britain is likely to lay bare the secrets which would possibly implicate more than one prominent leader. The attempt to re-open the question, in the House of Commons, last week, met with an overwhelming defeat. The vote stood 286 to 152. This shows the determination of the Conservative coalition to stand by Mr. Chamberlain, the Colonial Secretary of State, because he is a Cabinet Minister, and it cannot afford to have him driven out of office. In supporting the attempt, Mr. Henry Campbell-Bannerman appealed to the majority to seize the opportunity to show the world that the British Government and the British people had no part in what he called "the iniquitous folly of 1895;" but the House decided that it was better to show the world that it would not endanger the prestige of an empire by any expression of lack of confidence in the reigning ministry.

#### Wu Ting Fang Again

The present Chinese Minister, Wu Ting Fang, is very much in evidence. At the dedication of the new law school of the University of Pennsylvania, in Philadelphia, on Washington's Birthday, he was the principal speaker. His theme was, "Proper Relations of the United States to the Orient." It is easy to see that he is losing no opportunity to advance the interests of China, and to better the condition of such of his own people as may take refuge under the Stars and Stripes. He expresses the hope that our acquisition of the Philippines will contribute to these ends, and he reminds his hearers that Manila is nearer to the mainland of Asia than Puerto Rico is to Florida. There is a grim humor in that reminder, for it carries with it the suggestion that we shall find it extremely difficult to apply the Chinese exclusion act to the Philippines. He wants the Monroe Doctrine extended so as to include Asia, and thinks that such an extension would tend to the preservation of peace. The University granted him the degree of Doctor of Laws, and his own country may well be proud of the impression this distinguished representative is making in the United States.

#### Ex Proprio Vigore

It is contended that the Constitution of the United States extends to all territory as soon as it is acquired, without legislative enactment of any kind; that it applies immediately and inevitably to every square foot of land that comes under the control of the Government. The favorite phrase is "ex proprio vigore." So far as known, we are indebted to Mr. Calhoun for the dogma of the transmigration of the Constitution into the Territories, and it was formulated in the interest of the slaveholders, who were bent on proving that

slavery, being recognized by the Constitution, could not be forbidden in the Territories by an act of Congress or by the unanimous vote of the inhabitants. So far as it relates to slavery, the dogma is a thing of the past; but if it can be sustained by the United States Supreme Court, it will give free trade with the United States to Puerto Rico and the Philippines. The issue was joined last week by certain importers of Puerto Rican products beginning an action in the United States Circuit Court to restrain the collector of the port of New York from collecting duty on goods brought from Puerto Rico, on the ground that the island is a part of the United States. Incidentally it is asserted that merchandise from Alaska was admitted free of duty from the date of the ratification of the treaty transferring the province to the United States. The motion will be heard on Friday of this week, and the progress of the case is bound to attract attention.

#### Submarine Cables

It is nearly forty years since the first submarine cable was opened for business. It was laid across the English Channel, and was a success from the start. There are now 1,500 cables, aggregating 170,000 miles in length, and transmitting 16,500 messages a day. The North Atlantic Ocean has fifteen, the South Atlantic has three, and the Indian Ocean has three. The Mediterranean Sea, the Caribbean Sea, the Red Sea, and the Gulf of Mexico are traversed by cables running in all directions. The wide reach of the Pacific is as yet unprovided with cable facilities. The important interests of the United States imperatively demand the laying of a cable all the way from San Francisco to Manila, connecting Tutuila, Hawaii and Guam with ports in this country. At present all cable despatches to the Philippines go across the Atlantic to Europe, thence *via* Egypt, India and China to Manila—a distance of 14,311 miles. Although it will require ten million dollars to establish cable communication with our newly acquired possessions, the outlay is warranted by the necessity of frequent communication which is now entailing a daily expense of nearly \$1,000 for official messages alone. The United States is far too important and influential a nation to depend on European cables for communication with the Far East.

#### Oriental Trade Commission

In his annual message of 1898, and again in 1899, President McKinley recommended the appointment of a commission to make a careful study of the commercial and industrial conditions of China and Japan, with a view to increasing our trade with those countries. Other commercial nations have preceded us in this enterprise, and the results have been most satisfactory. The report of the Blackburn Commission, sent out by Great Britain, is one of the most interesting and valuable books ever published on the commercial possibilities of China. France obtained much practical information from the report of a similar commission. Bills are now pending before the House and Senate authorizing the appointment of such a commission, and appropriating \$75,000 to cover the expenses of a year of study, not only of the

commercial and industrial conditions in China, Japan, and the adjacent countries, but also of the opportunities for new and larger markets for our manufactures. There is imposed upon the members of the commission, by the bills under discussion, the further duty of ascertaining what of the products of our farms may be sold to advantage in these markets, and of gathering information as to the best methods of packing and shipping. This last proviso is important for the reason that the East has its own ideas as to packages in which goods should be inclosed, and many goods are rendered unsalable because their packing does not conform to these ideas. Favorable reports on these bills were made in both Houses last week.

#### Guerrillas in the Philippines

If the reports from the Philippines are to be trusted, the insurrection has degenerated into simple disorder, to be suppressed by ordinary police methods. The islands being under martial law, the army takes the place of the regular police, and our troops will be employed to run down the guerrilla bands formed by Aguinaldo's scattered forces. Gen. Otis is said to be ordering these captured bandits for immediate trial before a military commission. As the followers of Aguinaldo were never accorded the rights of belligerents, they really have no claim to be treated as insurgents, even; but, following the usual custom, they have been treated as soldiers, and not as rioters, up to this time. It is within the power of Gen. Otis to issue a proclamation announcing the suppression of the insurrection, and as soon as this is done, any native who kills an American soldier may be tried for murder and punished accordingly. This marks the beginning of a new order of things in the Philippines, and it is hoped will speedily bring tranquillity to the islands.

#### Keeley and His Gold-Cure

Some years ago, one Leslie E. Keeley, a regular graduate of a medical college, claimed to have discovered a cure for the liquor habit, and opened a sanitarium at Dwight, Ills. He soon closed the institution, to perfect his system, and is said to have spent two years in discovering something to counteract the influence of bichloride of gold on the human system. At the expiration of that time he resumed his treatment, and was so far successful that when he died, on Wednesday of last week, he was the head of a company operating about twenty "gold-cure" institutions in various parts of the country. He owned a one-half interest in these, and is said to have made a million dollars from his patients. His methods were unprofessional according to the general custom of orthodox physicians, and tried by their standards he was adjudged a quack. These eminent authorities claimed that he owed his success to the incidental employment of what is recognized in the new therapeutics as "suggestion." Be these things as they may, it still remains true that Mr. Keeley, when he contemplated the size and reality of his receipts, had good reason to believe that his alleged cure was diminishing the ravages of dipsomania, and the experience and observation of the general public are



in keeping with that belief. If, as charged, his success was due solely to the fact that he revived and influenced the will of his patients, there can be no question but that in many instances they were cured of the liquor habit.

#### Neutrality of the Czar

While reports of what takes place in the inner councils of the Russian Government are, for the most part, little better than ingenious surmises, it would be gratifying to believe that the Czar really did say to Gen. Kuropatkin, minister, "It is my intention to maintain the strictest neutrality throughout the war, notwithstanding the display of popular sympathies towards the Boers." There is some small excuse for giving credence to this particular rumor, because it is well known that Kuropatkin is a strong Boer sympathizer, while the Russian foreign office is opposed to any move unfriendly to Great Britain at this time. It is claimed that Kuropatkin is responsible for the increase of the Russian forces in the Kusk district, and that he hoped to obtain the Czar's permission to seize Herat while Great Britain's attention was diverted to South Africa. It affords a grand opportunity for the Czar to give proof that he is really the friend of peace.

#### Bandar Abbas on the Straits of Ormuz

Near the mouth of the Persian Gulf lies a seaport called by various names, Bandar Abbas being one of them. To this port, one day last week, came a Russian man-of-war of large size. Two British cruisers were quickly despatched thither to keep her company. This has again called attention to Russia's determination to have a better route to the eastern seas than that via the Black Sea, and to the fact that she has decided that this new route shall be made certain by securing an outlet on the shores of the Persian Gulf. Her Trans-Persian railway will parallel for a part of its course the road which Germany is building across Asia Minor to Bassorah and tide water on the Persian Gulf. Up to this time, so far as known, Russia has not named her objective point on the southern seacoast; but if she has now selected Bandar Abbas, the choice need occasion no surprise. Immense streams of commerce have flowed along the courses which these two nations are once more re-opening. Sargon and Tiglath Pileser, and various other potentates, some earlier and many later, profited or lost according as these streams were full or dry; Kaiser and Czar will seek large profits in the filling once more of these ancient channels.

#### Congressman Littlefield of Maine

When the first session of the 55th Congress assembled, the four representatives from Maine were all in prominent places. Reed was Speaker, Dingley was chairman of Ways and Means, Boutelle was at the head of the Naval committee, and Milliken was also chairman of an important committee. Now, Reed is no longer a member of the House, Milliken and Dingley are dead, and Boutelle is very ill; but Maine is proud of her influence in the halls of Congress even under these disadvantages, for Congressman Littlefield, the successor

of Congressman Dingley, has twice commanded the attention of the House, and won generous encomiums from the whole country. He is a man in the full vigor of life, of large stature, and with a frank confidence in his mental and physical powers. He opposed the report of the committee in the Roberts case, of which he was a member, in a speech that easily gave him standing with the best debaters in the House; and last week he spoke in opposition to his party in connection with the bill regulating the tariff of Puerto Rico. When he stated the fact that the bill was drawn against the advice of General Davis, the military governor of the island; against the protest of the people of Puerto Rico; against the counsel of the Secretary of War; and against the recommendations of the President in his annual message, it was clear that the bill could not pass. It is a long time since any party had a representative as courageous, as self-respecting, as untrammelled, and as rigidly honest to his convictions as Congressman Littlefield of Maine. If he will hold out as he has begun, he will never want for votes in Maine nor for admirers throughout the country.

#### Europe's Population

The first systematic attempt to ascertain the population of Europe was made in 1787 by the German geographer Büsching. His estimate was 150,000,000, and while this was undoubtedly inaccurate, it has been accepted as a basis for comparison. In 1830 the French geographer, Balbi, gave the population of Europe as 288,293,000, but this has been proved to have been too large. In 1855 the famous German statistician, Dieterici, made a careful study of the various official enumerations, and computed the total population to be 272,000,000. Prof. Supan, of the Perthes Geographical Establishment at Gotha, Germany, has prepared a report based upon official enumerations made, for the most part, between 1895 and 1898, and he reaches the conclusion that the present population of Europe is about 381,000,000. An earlier report of the same society gave the probable population, in 1870, as 302,000,000. Comparing these two reports, it will be seen that the annual increase has been about 2,630,000. It is claimed that the increase has amounted to 100,000,000 during the last forty-five years. The mean density of population in the United States, based on the census of 1890, was seven to the square kilometre. The mean density of all Europe is thirty-nine to the same area. The several countries show: Belgium 224, Netherlands 152, British Islands 128, Italy 111, Germany 97, Switzerland 76, France 71, and Austria-Hungary 70 to the square kilometre.

#### Cronje Surrenders

The grim determination of the Boer is seen in the persistency of Gen. Cronje at Paardeberg. Although surrounded on all sides by an overwhelming British force, he refused the safe conduct for the women and children offered him by Gen. Roberts, ordered his men to burrow like rabbits in the banks of the Modder, and held on day after day. His object, apparently, was to delay the advance of the British and thus afford time for the massing of Boer troops at some other point. He

finally surrendered, unconditionally, with all his men, on Monday morning—the anniversary of the battle of Majuba hill. Gen. Roberts is not keeping the world very well informed as to his movements or his plans. It is impossible to determine the position of the two armies from any accounts thus far received. It is clear that he has the Sixth and the Ninth divisions with him, but there has been no mention of the Seventh, and a part of the First is unaccounted for. While he was hammering away at Paardeberg he was exposed to a counter attack which might have seriously embarrassed him, had the Boers been able to spare the necessary force.

Mafeking appears to be holding its own, but the British recently found Stormberg too strong for them. The accounts from Natal are contradictory. Ladysmith heliographs that the Boers are retreating to the north, but Pretoria reports that Buller has been driven across the Tugela. The march for the relief of Ladysmith has been more difficult than was anticipated, and the Boers have managed to offer a stubborn resistance, although it is reported that Gen. Buller is within two miles of the advance outposts of Gen. White, at Ladysmith. His progress has been attended with heavy losses, but he is still fighting. So far as known, the British have been making progress, but it has been made at great loss of life. The Boers give no hint of their plans, but they have found in Roberts and Kitchener foes who have thus far proved more than a match for them at their own tactics.

#### Events Worth Noting

The Democratic National Convention will be held in Kansas City, Mo., July 4—two weeks after the Republican Convention in Philadelphia.

Since the first of January twelve new cotton mills have been chartered by the State of North Carolina, and all the money for their construction has been raised.

The Pennsylvania Railroad, by its new policy inaugurated Jan. 1, is now paying monthly pensions to 908 retired employees, involving an annual expenditure of \$200,000.

Ships to the value of nine million dollars are being built on the Great Lakes this winter; eighteen of these ships are of steel, having a capacity of 6,500 tons each.

There are rumors that in preparing to issue new bonds to the value of twenty million dollars, the Western Union Telegraph Company intends to compete with the Bell Company for a share in the telephone business.

The naval estimates of Great Britain, for 1900-1901, call for an expenditure of \$137,613,000 and an increase of 4,020 men and 220 officers for the navy.

The Court of Claims has decided that neither Admiral Dewey nor Admiral Sampson fought with a superior foe, and has awarded the prize money accordingly. Admiral Dewey's share is \$9,570.

The United States Supreme Court has denied the application of Oberlin M. Carter, late captain U. S. A., to bring his case before it for final review, and it looks as if he might have to serve his term of imprisonment at Fort Leavenworth, Kansas.

The Allan Line steamer Californian struck off Ram Island ledge, near Portland, Sunday morning. Her passengers and crew were saved, but there is said to be twenty-five feet of water in her hold, and it is feared she may be beyond salvage.



## EVANGELISTIC ENTERPRISE

IF a Methodist preacher has any special call, it is to be an evangelist. In other words, he is to apply practically the Gospel to the hearts and lives of the people. This work naturally has relation both to the unconverted and to the converted. On the supposition that the members of our churches are converted, their evangelization consists in giving them needful and suitable spiritual instruction and encouragement. This the average Christian needs more often than might be supposed. There are many difficulties and obstacles in the way of almost every Christian man and woman. The preacher ought to be a Great Heart such as Bunyan shows us in his immortal allegory. No preacher can sustain this rôle unless he is himself filled with the Spirit and has a personal experience that lifts him up out of the region of doubts and fears into the realm of joyful, all-conquering faith. The preacher at the very best is but human, and he will have seasons when he needs special Divine help; but he surely knows the source of supply, and the conditions upon which the help may be secured. He must be the leader of the people, never waiting for them to stimulate and encourage him. If he is what he ought to be, he will stimulate and encourage his people.

Evangelistic enterprise always involves the idea of constant effort for the salvation of the unconverted of the congregation. One of the marvels of the ministry of some who consider themselves preachers of the Gospel is that they are content to drift along year after year with never a convert, never a penitent, never a real effort for the awakening and salvation of the people. The literary sermon, the scientific discourse, the polished essay, the exploitation of doubts, follow each other in dreary succession. The prayer-meeting is essentially and continually perfunctory to the last degree, and what ought to be a soul-inspiring service is too often a dismal repetition of lifeless songs and prayers. If any manual labor, commercial business, or professional duties were performed in this way, it would need no prophet to show that certain failure would be the result. Success in any walk or calling in life requires devotion, enthusiasm, enterprise. Of all the activities that ever engage the attention of men the holy calling of the Christian ministry demands these in the very highest degree. From the very nature of the case there can be no real success without their possession. These qualities are within the reach of every preacher. If he has them, gracious results will follow his labors and souls will be converted.

## DIPPING THE PEN

THE quill and the ink-horn and the sand-holder have passed. The phonograph, the stenographer, and the typewriter have come. And with all the blessings that they have brought, they have not been able to preserve one treasure of that older time, the moments of change and recovery, when men dipped the pen. No doubt the ink was always leaving the pen dry when the writer was in the midst of some dash of creative composition. The necessity of dipping the pen was seldom

welcome. But it did us good in the end. It gave us a chance to change position, to scan the uncompleted sentence, to add a touch; and that moment when we held the pen poised ready to dip it again was really a moment that we could least afford to lose.

But now business men do not have time to dip their pens. It is a day of fierce and unfraternal competition, and the stress is very great. Occasionally there is a man who is wise enough and strong enough to leave his business at the closing in of twilight and to refresh himself at home during his sacred evening. He is dipping his pen. But the majority surrender to the hurry of affairs, and are caught in the tireless, monotonous click of the writing machine. Then comes the prostration and the nerve retreat. The toiler never stopped to dip his pen.

The same is true of mothers. Clubs are everywhere. There were never more true mothers than there are today; but it sometimes seems as if this were the fact in spite of organized clubs for all sorts of ends, and not because of them. We only wonder that the genius of motherhood can endure so many societies for child study, and still persist true to its native ideals and tasks. But many a woman falls beneath the load. She needed the quiet hours, the evening shadow, and the rest of home. She needed time to dip her pen.

Ministers are caught in the same drift. The time for the soul is stolen by the demands of societies. Country pastors are pressed relatively as hard as their city brethren. The sermon that was pondered in the study with many an interval of prayer for added vision now comes hot from the homiletical commentary, the book of illustrations, and the type-writer. This is not so in every case, but this is the tendency against which the modern pastor, who fain would dip his pen, must ceaselessly struggle. We have gained very much, but we have lost something.

Now one fact will always be evident about the life of Jesus. He was pressed upon by a greater burden than the shoulders of any other man ever bore. No financier, no busy mother, no minister, ever felt the necessity of concentrated and intense activity as Jesus must have felt it. And yet, how full of serene moments, little resting times, hours apart in a solitary place with His dearest disciples, His life was! These were the seasons of recovery for His burdened spirit. And this is the ideal for the business man, the mother, and the preacher, today. We must live up to the demands of the time; we may even surpass them. But we need not lose the grace of that earlier day when men dipped their quills. We too must dip the pen.

How important for us to remember that scarcely a statement can be made which is not more or less defective and one-sided, needing to be supplemented by some corrective assertion giving the other part of the complete truth. For example, no one will question that God helps those who help themselves, and many greatly need to remember the fact. But it is equally true and important both that God helps those who help others, and that God helps those who cannot help themselves. And these two statements do not contradict, but complement, the first one. If it had been said or implied that God helps only those who

help themselves, then indeed would a glaring falsehood have been uttered. It is to be feared that some put this selfish interpretation upon the motto, and hence it becomes of consequence to emphasize the other phases of thought expressed in the altered phrase.

## An Appeal to the Church

ELSEWHERE, under the fitting title, "The Seal of the Covenant," we publish an appeal to the general church from our Bishops. It will appear simultaneously in all our church papers, and should be given prayerful and obedient heed. Our Chief Shepherds, we believe, under the inspiration of the Holy Spirit, are summoning the Methodist Episcopal Church to return to her chief work of spiritual harvesting and culture. The Bishops find the ground and reason for this appeal in the following statement:—

"Today our Methodism confronts a serious situation. Our statistics for the last year show a decrease in the number of our members. Year before last our advance was checked. Last year our advance column has been forced back a little. The lost ground is paved with the dead. We are surrounded by powerful enemies. The attack is on every side."

With proper humiliation the Bishops recognize and point out the reason for this decline. In a word:—

"Let us not deceive ourselves. This decline in our membership is not an accident. It comes from a sufficient cause. That cause is the slipping cog in our experience—our lack of spiritual power."

The exhortation to our ministry is frank and searching. It begins:—

"Brothers in the ministry, the situation presses us to our closets and down upon our knees. The people are what we inspire and lead them to be. We are called of God, anointed of the Holy Ghost, and set apart by the church to be the leaders in spiritual things. Our lives type the lives of the laity. If we are anxious about personal ends, about place or salary or grade, so as to do less than our best spiritually, the membership will sink to lower levels, and become worldly."

Equally cogent is the exhortation to our people:—

"Dear brothers and sisters of the laity, you are now very largely and increasingly the church; you have increased responsibility. We are all coworkers with Christ. For this work we all greatly need the seal of the covenant, the witness of the Spirit testifying to our adoption into the heavenly family. We bear the name, wear the uniform, and carry the burdens of Methodism. It is our privilege to have her joy and assurance and conquering power."

And this is the specific closing paragraph of this solemn and urgent appeal:—

"Dear brothers and sisters in the church, we ask you to set apart the days from March 25 to April 1, inclusive, as a season of fasting or abstinence and prayer. We ask you to assemble yourselves in your accustomed places of worship at least once each day, humble yourselves before God, worship Him, personally lay aside every weight and the easily besetting sin, and make earnest supplication to Him. We ask, also, that in your private and family prayers you will daily implore God's mercy for the revival of His work of grace in each heart and throughout all our borders. Let us implore God for help that a family altar may be established in each Methodist home, where the Scriptures may be daily read and His blessing secured in rearing our children on His Word for Him, and also that in the time of our Thank-offering we may bring to His altars at least two million penitent seekers who shall find peace and security in His Church."

We believe that God has thus spoken to the church through our Chief Pastors. Now let this message be quickly carried to all our people. "He that hath an ear, let him overhear what the Spirit saith to the churches."



Let our ministers read and brood over this message until it possesses them and must be heard. Let it speak from our pulpits, from our pews, and from our family altars. Let the church be thrilled, humbled, converted, set on fire of the Holy Ghost. Shall a renewed Methodist millennium indeed come? Let the reader answer.

### Miss Lilavati Singh, M. A.

MISS LILAVATI SINGH is the daughter of a native preacher of the North India Conference. Her education was obtained in the schools of our mission, principally in the high school for girls at Lucknow. She was ambitious for further training, and went to Calcutta to the Government University, as there was at the time no college for women under Christian auspices in all India. The atmosphere was not favorable for the development of Christian character, but the faithful training of the earlier years was not forgotten, and Miss Singh graduated with her faith undimmed. On receiving her degree she was at once offered several positions, one of which she accepted—to teach under the Government at a very liberal salary. But her heart was in Christian work, and she longed to see a college where the young women of India might receive the advantages they desired, and which they are abundantly able to use profitably, under Christian management. Just then she received word that the Woman's Foreign Missionary Society had decided to raise the Lucknow high school to the rank of a college, and that it had been affiliated with Calcutta University, receiving authorization to carry its students to the B. A. degree. Miss Thoburn, her former teacher, was to be principal of the Harriet Warren Memorial, the first Christian college for women in the Orient. Miss Singh applied at once for a position in this new institution, but was told that the salaries would have to be very small, as no endowment had yet been secured, and that such a figure as she was then receiving would be out of the question, much as they desired to have her with them. Her answer was a noble one: "Half the salary will be sufficient if only I can have the privilege of working for God and my Alma Mater—the old school which gave me my start in life." So for more than eight years she has been teaching English Literature and philosophy most successfully at less than half what she could easily obtain in Government service.

When it was decided that an appeal should be made to the church in this land for part of the Twentieth Century Thank Offering for this important institution, Miss Singh was appointed, with Miss Thoburn, to present the need. Her words at the General Executive meeting of the Woman's Foreign Missionary Society at Cleveland in October last, won all hearts, and her charming manner and noble character have made for her hosts of friends. She has spoken at many of our principal colleges and in the chief churches of our denomination in the Middle States. New England has only once had the opportunity of hearing her, when she spoke at the Willimantic Camp-meeting, but she has planned an extensive itinerary in our territory, beginning at the New England Southern Conference in Providence, and including the New England, New Hampshire and Vermont Conferences, with addresses at Boston University, Wellesley, Mount Holyoke, Wesleyan, and at various Boston churches and district meetings, closing in time to attend the Ecumenical Conference on Foreign Missions in New York, April 21, where she is to speak, and will sail soon afterward for India.

New England will have a warm welcome

for this cultured Christian woman, who honorably represents the native church of India.

### Another Octogenarian

AMONG the congratulations to Bishop Foster on his 80th birthday, Feb. 22, which appeared in our last issue, Rev. William McDonald, D. D., wrote: "Bishop Foster began life just six days before I did, and somehow I have never been able to make up that time." A kind Providence leaves this good man among us, greatly to cheer,



REV. WILLIAM McDONALD, D. D.

strengthen the faith, and comfort the living. As we said in a sketch of him not many months ago, grace is doing a wonderful work in mellowing and sweetening the life of one who has stood for a half-century as the strenuous defender of the doctrine of holiness. He resides at 25 Campbell Park, West Somerville, and, while not strong, is most of the time in good health, able to come to Boston, attend the Preachers' Meeting, and visit invalid and shut-in brethren in the ministry. In pleasant weather he is a constant attendant at the services of Park Ave. Church, and his pastor, Rev. A. P. Sharp, says he is a source of inspiration and blessing to all. He is a frequent and most welcome visitor to this office, and no one brings more of spiritual sunshine and steadiness of faith. His mind seems as clear and alert as it ever did, and there is no mark of increasing age in feature, form or speech. His pen is active, and his many friends throughout the church will be glad to know that he has just completed a life of Rev. Dr. Alfred Cookman. He expects to preach the Sunday following his 80th birthday (which occurs the first day of March) in Park Ave. Church. Mrs. McDonald, who has shared so intimately in his life-work, and is known and loved by so many in this and other lands, is in comfortable health, though confined to the house.

### PERSONALS

—Rev. Katsumi Kimura, a student in Drew Theological Seminary, is to sail from San Francisco, March 7, for Nagasaki, where he will enter South Japan Conference.

—Rev. Dr. R. L. Greene, of St. John's Church, South Boston, was a guest of the Taunton Social Union at its February meeting, and spoke on "Demands of the Present Hour." He also spoke at the "Stu-

dents' Volunteer Missionary" convention, Feb. 22, in the Commonwealth Avenue Baptist Church, this city.

—Miss Emily L. Harvey's post-office address is St. Johnsbury, Vt., where all orders for "In His Name" and "Life of Mary Reed" should be sent.

—Evangelist J. H. Weber has broken down with nervous prostration, and by the advice of his physician will rest for a year.

—Miss Laura Haygood, one of the missionaries of the Methodist Episcopal Church, South, and sister of the late Bishop Haygood, is said to be hopelessly ill at Shanghai, China.

—The many friends of Rev. John J. Hill, stenographic reporter for the General Missionary Committee and for General Conference, will be gratified to learn that, as the result of a series of evangelistic services covering seven weeks, which he has conducted himself, there have been more than one hundred conversions.

—We are beginning, now that he is gone, to learn somewhat of the bigness of the late D. L. Moody and the sweep of his influence. The *British Weekly* thus begins a description of a memorial meeting recently held in London: "The gathering over which Mr. T. A. Denny presided at Exeter Hall on Tuesday night was worthy of being called a Moody memorial meeting. The attendance was very large; the doors at the back of the hall were blocked, and the topmost seats of the platform were occupied."

—Our Western exchanges contain extended tributes and portraits of the late Rev. William I. Fee, of Piqua, O., whose death we noted last week, at the age of 83. The funeral of this great evangelistic pastor was held in Greene St. Church, his pastor, Rev. Dr. Heber D. Ketcham, giving an eloquent sketch of his life. As an extraordinary feature of Dr. Fee's career he noted that among the thousands converted under him one hundred and forty became preachers of the Gospel.

—Rev. James Robertson has been appointed by the Irish Conference as representative to the General Conference of the Methodist Episcopal Church. Mr. Robertson is a man greatly beloved in Ireland. He has been stationed in several of the leading circuits in Belfast, Dublin and Cork, and has also been vice-president of the Conference. His most distinguishing characteristic is that of a winner of souls. His ministry has been specially fruitful in the conversion of young men. He is one of the saintliest of men, but his saintliness has no tinge of either melancholy or mysticism in it. His face, which is an index to his soul, is full of sunshine, and he will worthily represent his Irish brethren at the General Conference.

—Rev. Dr. Ezra Tinker, of Seneca Falls, N. Y., writes thus interestingly of Bishop Foster: "I was fortunate in belonging to the first class of Drew Theological Seminary. My first sight of Bishop Foster was upon the campus. Afterward I sat in his classes, and marveled at his grasp of truth. I sat under his preaching, and marveled at his wondrous power. I saw him in society, and was charmed by his dignity and sweetness of spirit. I regarded him then, as I have regarded him ever since, as being the very soul of honor. He could not do an unmanly deed. I think of him every day. Sarony's famous picture hangs above my study table. It is an ideal picture of an ideal man. Intellect, heart, body, money—all on the altar. I congratulate the Methodist Episcopal Church on having so conspicuous a servant for eighty years, and I congratulate all who have had the pleasure of the acquaintance of this distin-



guished minister of Jesus Christ! May his sun long tarry above the horizon, is the prayer of a student's heart!"

—Chancellor Day of Syracuse University has been invited to deliver the Commencement address at Northwestern University.

—Bishop Thoburn is expected to reach this country early in April. Mrs. Thoburn is still in very delicate health at their home in Kingston, Ohio.

—On Feb. 21, Rev. A. W. Pottle, pastor at Bowdoinham, Me., was united in marriage with Miss Theresa C. Whitmore of that place, Presiding Elder Ladd performing the ceremony.

—At the dedication of the North Main St. Methodist Episcopal Church, Gloversville, N. Y., the afternoon sermon was by Rev. Andrew Gillies, of Troy, recently of the Vermont Conference.

—Rev. Dr. Henry Van Dyke, who recently retired as pastor of the Brick Presbyterian Church to accept the chair of literature at Princeton University, has received a gift from about three hundred of his former parishioners in the form of a check for \$30,000.

—Rev. Dr. Washington Gladden, of Columbus, O., makes this announcement: "I have volunteered to serve the city as a member of the Council because I believe that I can be of service to the city in that place. I have no interest to serve but the interests of the public. I shall make no canvass, pay no assessments, ask for no votes. If the people want me to serve them, I will do it."

—The *Michigan Christian Advocate* of Detroit in its last issue observes: "Mr. and Mrs. George O. Robinson, of this city, left Wednesday last for Chicago to join Hon. and Mrs. Alden Speare, of Boston, as guests of the latter and of Mr. A. A. Robinson, president of the Mexican Central, in a six weeks' tour in a private car through Mexico. Mr. Speare as director goes to inspect the property of the Mexican Central railway. Mrs. Robinson expects to do some missionary work in Mexico."

—Reuben Greene, M. D., who had practiced medicine in and about Boston for forty years, died at his residence in Roxbury, Feb. 24, after an illness of two weeks with pneumonia, aged 83. Dr. Greene retired from practice sixteen years ago, and has since devoted much time to literary work, publishing several books. He was a native of Vermont, and took a deep interest in the Vermont Association. For years Dr. Greene was a member of Winthrop St. Church. He leaves one daughter—Mrs. George W. Armstrong, of Brookline—and three sons—Charles R. Greene, of Worcester, Col. J. A. Greene, of New Hampshire, and Dr. Frank E. Greene, of 34 Temple Place, this city.

### BRIEFLETS

When the nights grow longer, the stars come earlier. Why not look at all changes in the light of their bright side?

During the present revival season there have been 2,162 conversions on the Muncie District, North Indiana Conference, and the work is widening and deepening.

The *Springfield Republican* says: "South Carolina has been priding itself on the fact that no lynching took place in the State last year, while two Negro rapists were punished in due process of law. But lynch law was revived there last week and hope, which had begun to run high, is falling again."

The twenty-sixth annual meeting of the board of trustees of Chautauqua Assembly

saw recently held at Cleveland, Ohio. The financial reports showed a gain in assets of nearly \$150,000 over those reported last year. The endowment fund has reached \$50,000, and will be increased to \$100,000 by May 1. A bronze statue will be erected to the memory of the late Hon. Lewis Miller. Mr. Clem Studebaker, of South Bend, Ind., was elected president.

"Do the nearest thing," is a good motto. But what if there are several things equally near? We need to pray more about apparently unimportant choices.

What we call necessities are of very varying degrees of inevitableness and of binding power. We spin a good many so-called necessities ourselves, as a spider spins its threads.

You can often sow suggestion where you cannot sow advice. And, for that matter, the seeds of suggestion are apt to produce the quicker and thriftier crop.

The individual life may be narrow; that is something which is largely determined for us by circumstances and environment. But nothing can restrict the depth of the individual life. That is something we determine for ourselves.

Has Rev. Dr. William Burt of the Italy Mission been lifting the cover which has effectually concealed the facts from the church at large concerning the work in Rome, or has he been misreported? He addressed the Methodist Preachers' Meeting in New York, Feb. 19, and an associated press dispatch says: "American Methodism is a good deal of a failure in Italy, but Dr. Burt declared that those in charge ought to be held responsible for this, as the blame, if there was any, lay a good deal nearer the Methodist Book Concern Building in this city. He said that in Italy Methodism ought to have one head, and that head in Italy, not seven thousand miles away and changed every year or two." As long as Dr. Burt has deliberately brought this subject so conspicuously to the attention of the church and the general public, it seems necessary to say that there are many representative people in Methodism who would like to know why our work in Italy is "a good deal of a failure," and who demand that the responsibility be located just where it belongs.

That is not a very hopeful view which Dean Farrar presents in the *Homiletic Review* for February under the caption, "Temperance Progress in Great Britain in the Nineteenth Century." He shows that there is not such general and gross drunkenness among the masses as existed early in the century; that the cause of total abstinence has made progress in many circles; that the educational work for the cause has been important; that temperance organizations have grown up everywhere and have done great good. Of the legislation in Great Britain he says: "Parliament, dominated by fear of the bloated, enormously wealthy, and awfully pernicious power of the drink trade, has fallen far below its duty in this matter of such consummate importance. And he closes by instancing these significant facts: "In Birmingham last year it was found that the number of convictions for drunkenness had doubled since 1895. In Dublin the lord chief baron said that charges of drunkenness had increased above fifty per cent. since 1897. . . . The returns of the registrar-general show that 'the deaths from alcoholism and *delirium tremens* have increased for men fifty-eight per cent. in twenty years, and for women more than a hundred per cent.'"

### OUR CHICAGO LETTER

"QUERO."

RIP VAN WINKLE sleeps, Chicago never nods even. Now, it is the struggle of the unions and the master plumbers and contractors. The walking delegate must go! Chicago writhes in the tightening coils of the cobra of labor. But Chicago is not Laocöon. The preachers are about the only hard toilers who are not on a strike. They are serene and content. Conference is not until fall.

Wabash Ave., now called the "Open Church," is using an "Illustrated Serial Story" in the services on Sabbath evenings. What the evangelist with a brass band and a chorus choir could not do, is already accomplished. The church has been filled to the doors within a period of about two months. Two young men, recent graduates of Northwestern University, are co-pastors of the Open Church. They discovered very soon after their appointment thereto that the old plans and methods would not draw the people. They decided to write a story, "full of snap and ginger, without a slow line in the narrative," as they expressed it. This story was to be written in collaboration. Simon Peter was selected as the central figure. His life was divided into periods. On one Sabbath night Mr. Cleworth reads the installment he has written and Mr. Ward manipulates the stereopticon which throws the slides provided, on a screen stretched across the pulpit. On the following Sabbath Mr. Ward reads and Mr. Cleworth manages the lantern. On the coldest night of this winter there were present fully 550 people. No less than one hundred boys are said to follow the story from beginning to end with breathless interest. When this serial is finished, another dealing with the heroic characters of modern times will be used. A short service of prayer and testimony follows the reading of the serial. This service is limited to fifteen minutes, and a large part of the audience, it is reported, remain until it is over. At four o'clock on Sunday afternoon is held a service called the Men's Conference. At this hour the social questions of the day are discussed.

Surely, the Open Church has discovered one way of reaching the people of the downtown districts, the floating masses, the boarding-house lodgers, the transients of the neighborhood! The experiment deserves study and trial.

If persistency is a quality of character worthy of emulation, Chicago boasts of a perfect example thereof. In Mrs. Matilda B. Carse, a manly woman and a womanly man, can be found the will and the spirit that fight battles, build temples, and know no defeat. It is well known that the National officers and the National Executive Committee of the W. C. T. U., composed of the National officers and the State presidents, have been a unit in their opposition to the plans of Mrs. Carse since the convention at St. Paul in 1898. These plans contemplate the saving of the Temple—the building erected for a hall, auditorium, and offices of the National W. C. T. U. and such other offices as are necessary for temperance work. The entire cost of the construction of the Temple was \$1,265,000. The original capital stock of \$500,000 was increased to \$600,000. When the building was half erected the funds gave out, and \$600,000 worth of bonds were issued. These bonds were purchased by Marshall Field, and draw an annual interest of \$30,000. The ground rent of the building is \$40,000. The plan of Mrs. Carse was to buy up the \$600,000 of stock held by women and others all over the country



and then purchase the bonds. In the name of the W. C. T. U. subscriptions were solicited in all parts of the country and returns were had. But this money seems to have been used in paying the interest on the bonds and the ground rent of the building and running expenses. For the past five years no interest has been paid on the bonds, so that the interest today amounts to full 25 per cent. of the face of the bonds. In 1892, '93, '95, the receipts of the Temple exceeded the disbursements to the total amount of \$20,279. In 1896, '97, '98, the total deficit was \$32,557.

Mrs. Carse's latest plan is to make a house-to-house canvass for funds to buy the stock and the bonds. A financier says that at the rate the Temple finances are now being managed by Mrs. Carse it would take two hundred years and cost \$4,000,000 to retire the \$300,000 Temple trust bonds issued by her. On this same basis it would take four hundred years and \$8,000,000 to purchase the entire amount of Temple stock, and eight hundred years and \$16,000,000 to retire the Temple building bonds. Who knows? Mrs. Carse is persistent and determined, though it rather appears that she will not succeed unless her years are prolonged into the twenty-first century. Anyway, the W. C. T. U. is no longer affiliated with the Temple. On May 1, the offices of the temperance organization will be moved from the Temple to Rest Cottage, Evanston, the former home of Miss Willard.

It is said that the *Union Signal*, the organ of the W. C. T. U., has not been paying for some time. The Woman's Temperance Publishing Association, which controls the paper, has leased it for ten years to its present superintendent of printing. The printing plant is to be sold. At the expiration of ten years the paper reverts to the Association. In this way it is expected that capital will be provided to increase the circulation and advertising and improve the quality of the paper. Who knows?

Trinity Church was destroyed by fire the evening of Wednesday, the 14th. An insurance of \$50,000 was carried. Trinity has been one of the great churches in Chicago Methodism. It has numbered among its pastors Bishop Fowler, Dr. Hatfield, Dr. Bristol, and others of the best preachers in the church. But Trinity has become a down-town church. The people have moved away. There are many who believe that the property has been well sold to the insurance companies if they pay the full \$50,000 therefor. Rev. W. E. McLennan is the pastor.

Dr. George A. Coe, of Northwestern University, is in demand as a lecturer. We who know Dr. Coe predict for him a large place and a growing influence among the thinkers of the church.

Dr. Rogers is presenting the claims of "Northwestern," in the different churches of the Conference. But Northwestern University is more than a Conference university! A few evenings ago one of our pastors was introduced by a young lady member of his church to two of her visiting friends. They are students at Northwestern. One was from Salt Lake city, and the other was from Los Angeles.

"Quero" has heard it suggested that it would be a good thing if ZION'S HERALD should urge Dr. Mudge and his associates or colleagues to use their influence to get the presiding elders of their Conference and neighboring Conferences to compel their preachers to enforce the paragraph of the Discipline relating to amusements. In this way it would be discovered very quickly whether the church favors the retention

or excision of the troublesome paragraph. There is no pastor in Rock River Conference, as far as Quero knows, who makes any pretension to enforce the mandatory clauses of the amusement paragraph. It is absolutely dead as letter and moribund as spirit.

The Book Concern is in its magnificent new building. Dr. Jennings, the resident agent, said to the Book Committee that he had no doubt the building would net five per cent. on its total cost, and give the Book Concern its store, necessary offices, etc., without charge. That is, the property would net the church 5 per cent. per annum clear, and furnish free of rent all necessary accommodations for the business of the Western Concern in Chicago. All available space for rent in the new building has been applied for several times over.

The Book Committee held its meetings in the assembly room on the fourth floor of the new building. During the stay of the Committee it was entertained at dinner at the Union League Club by Hon. John Farsen, a prominent layman of Oak Park. The sessions of the Committee, save the executive, were open to all. No, not all. The ubiquitous reporter was denied even standing room.

Dr. Buckley was here. Dr. Kelley was here. Dr. Moore was here. Before he left for home, the editor of the *New York Advocate* made one of his *sui generis* speeches. The cut of the salaries of all the editors was under consideration. Dr. Moore had spoken twice in opposition to the cut. He said: "Cut my salary if you want to, brethren, it will be all right with me; but don't you cut it." Dr. Buckley said: "You can cut my salary if you want to. I do not care. But I serve notice on you now that if you do cut it, I will do enough lecturing more than I do now to make it up; for there is one thing I will not do even for the Methodist Church: I will not run in debt, and I cannot live on less salary than I get now."

None of the salaries were cut.

Several things worthy of notice have been brought to the ear of "Quero" by those who were in attendance upon the sessions of the Book Committee. The depositories at Boston, Detroit and San Francisco show a net loss of almost \$47,000 during the quadrennium. Why not discontinue them? The subsidized papers lost out of the profits of the Book Concern for 1899 more than \$20,000. Why not discontinue them? The New York House owes almost \$400,000. Why distribute dividends when this vast liability is unpaid? Outside of the Sunday-school publications and the *Epworth Herald*, the majority of the papers of the church are not financially profitable investments. Can they not be made profitable? If the financial responsibility for the paper rested on the individual and not on the church, it is certain that the publication would pay, or it would cease. The amount of the profits of the Book Concern to be distributed to the Annual Conferences for the ensuing year is \$75,000—\$25,000 less than last year. Why not turn this amount to the payment of the debt of the Eastern House?

Some one in the Book Committee suggested the question whether our publishing agents and our editors should be required to spend so much of their time in visiting the various Conferences, to collect accounts, or to canvass for mere business. No great business house could command success by such uncommercial methods, it was said.

"Quero" does not know any good reason why the publishing agents and the

editors should spend days and weeks of their time running to and from Annual Conferences, unless it is that they may put up and keep up their fences for re-election. But if the old idea of Methodism still prevails, men are called of God to the place they fill. Either these men ought to be called and elected without their own personal solicitation and political bribing, or other men equally good should succeed them.

Ex-Secretary Schell was here to present a claim for salary to the Book Committee. The communications relating to the salary were laid on the table, and afterwards taken up in executive session. The Committee refused to authorize the agents to pay Dr. Schell his claim. It is an open secret that Dr. Schell bases the right and justice of his claim on the promise of the president and certain members of the Board of Control. If he would resign, he says, he was promised that he should receive his salary until the session of the General Conference. The Book Committee thought he ought not to have it, and, therefore, refused to order it paid. The general treasurer of the League, Mr. C. E. Piper, has paid Dr. Schell his salary for two months out of the thank-offering funds of the League. At least, this is current talk, and it has not been denied.

It is no longer *sub rosa* here that the chairman of the Rock River Conference delegation would like to be elected Bishop at the coming General Conference. It is a great pleasure for Quero to admit that there are some other very worthy brethren who would not refuse the episcopal mantle if it were to be thrown upon them. Dr. Swift has been an indefatigable worker since he entered the ministry. He has some gifts that might adorn the episcopacy. Anyway, he has thrown his glove into the ring, and he now challenges Dr. Spellmeyer and any other candidate of the East to a race to the finish.

A very delightful gathering of the Social Union was held in St. James Church a few nights ago. Dr. Rasmus, of Oak Park, in words that soared and scintillated—winged words—carried his hearers to Olympian heights, and gave them a glimpse of the Canaan of Methodism in the coming century. The grapes of Eschol and the milk and honey of the promised land were but withered fruit and bitter sweets to the riches and glory of the land of Methodism in the golden age to be. It is well! The Methodism of 1899 did not gather very many precious sheaves—only about six thousand—in the harvest-field of the home land. It is always easier to tell what *will* be than to accomplish what *ought* to be!

Reports from different churches in the city indicate that the annual revivals have not been without good results.

Dr. A. D. Traveller, our superintendent of City Missions, is apostolic in zeal and good works.

It is reported that our presiding elders are awake to the needs of the hour. They are to take dynamos of enthusiasm, and cyclopedias of information, and upper rooms of inspiration, with them from this time on as they go to the churches of their districts. They have about decided that it is not a sin to omit certain peccadillo questions in the routine of their second and third quarterly conferences. May the good Lord bless them in their new decisions, and help them in their greater administrations! Why shouldn't a presiding elder be a force, as well as a mathematical interrogation machine?



## LIVING EPISTLES

REV. JOSEPH LUCCOCK, D. D.

Every life is a profession of faith, and exercises an inevitable and silent propaganda. As far as lies in its power, it tends to transform the universe and humanity into its own image. Thus we all have a cure of souls. Every man is a centre of perpetual radiation like a luminous body. Every man is a priest, even involuntarily; his conduct is an unspoken sermon which is forever preaching to others. Such is the high importance of example. — *Amiel's Journal*.

'Tis one thing to know, and another to practise.  
And thence I conclude that the real God-function  
is to furnish a motive and injunction  
For practising what we know already. — *Browning*.

"These things shall be: a loftier race  
Than e'er the world hath known shall rise  
With truth incarnate in their souls,  
And glow of heaven in their eyes.

"New arts shall bloom of loftier mold,  
And mightier music thrill the skies,  
And every life shall be a song  
When all the earth is paradise."

THE pulpit and the press are not the only champions of truth and righteousness. There is a regenerating force abroad in the world, silent, unseen, yet all-pervasive, mightier in its power to elevate humanity than the voice or the pen; more persuasive than rhetoric, more convincing than logic, more resistless than oratory; an ally without which rhetoric loses its power to persuade, logic fails to convince, and eloquence ceases to move. It is the power which sits enthroned behind the words and deeds of men who live the truths which others only preach.

Examples are mightier than precepts. The law written upon the fleshy tables of the heart is mightier than decalogues graven upon marble. The law came by Moses, but grace and truth came by Jesus Christ.

There came a time in the world's history when the truths which poets and priests had wrought only into precept and song, into symbol and sacrifice, became incarnate in the life of an obscure Galilean peasant, and forth before the wondering eyes of men there walked a living, breathing embodiment of holiness. Under the influence of that incomparable life wherein truth sat enshrined, the lives of men became transfigured, and human hearts glowed with a new inspiration.

Greece had her Thermopylae, but she had no Gethsemane. Greece had her Parthenon, but she had no Calvary. Greece had her Socrates, but she had no Christ. The lofty precepts of the heathen sages were powerless to transform the lives of their disciples.

The peasant of Galilee was mightier than the philosophers of Athens because example is mightier than precept; because the truths incarnate in our lives are mightier than the truths formulated in our creeds. The Carpenter of Nazareth spake as never man spake because He lived as never man lived. For by one man's obedience the world has been ransomed from sin. Jesus has become the world's noblest benefactor because He has exemplified the most perfect fulfillment of the will of God in the service of man. And the men who in every age have contributed the most to shape the destiny of the race Godward and heavenward are the men who best embody in their lives the secret of that marvelous incarnation which rendered Jesus the mightiest among the mighty, the holiest among the holy, the lowliest among the lowly.

The times demand more guides and

fewer guide-posts, more incarnations of truth and fewer dissertations upon it. Men are surfeited with rituals, with abstractions, and clamor for examples of the truths we preach. If the age needs broader culture, far more does it need holier living. If it needs men who have all knowledge, far more does it need men who have all charity. If it needs men who can talk with the tongues of men and of angels, far more does it need men who can live like saints.

All honor be to the eloquent tongues which teach men how to live, but greater honor must be rendered to the cultured hearts and unselfish lives which show men how to live! If it were indeed all of life to live, if human influence and human destiny were wholly circumscribed within the few brief years which span the cradle and the grave — even then our actions here would not be of trivial moment, and man's influence over his fellow man would not be a problem unworthy of his thought.

But if it is not all of life to live; if human influence and human destiny transcend the boundaries of time and sense; if the words and actions of our daily lives are unconsciously giving shape to imperishable characters, to immortal destinies, then better than all genius, better than all knowledge, better than all fame, is the power behind our words and deeds which will make them ever plead eloquently with men for all that's purest, noblest, best.

*Chillicothe, Ohio.*

## MAINE'S CHIEF OFFICIALS' CONTEMPT FOR LAW

REV. WILBUR F. BERRY.

THE Bangor papers of Feb. 2 devoted large space to an account of the banquet given by the Penobscot Bar to ex-Chief Justice John A. Peters. The following chief State officials were announced as present: Gov. Lewellyn Powers, Chief Justice Andrew P. Wiswell, Judges F. H. Haskell, W. P. Whitehouse, A. R. Savage, W. H. Fogler, F. A. Powers. The banquet menu was published in the Bangor papers, and is as follows: —

## THE MENU

Blue Points sur Coquille.

## SOUP

Green Turtle, a L'Anglaise. Radishes.  
Breadsticks.  
Imperial Sherry.

## FISH

Lobster a la Newburg — Dressed Tomatoes.  
Haut Sauterne.

## ROAST.

Canvas Back Duck — Spiced Jelly.  
Brown Sweet Potatoes. Petits Pois.  
Punch a la Romaine. Rolls.  
Mumm's Extra Dry.

## ENTREE

Quail on Toast.  
Pommery Sec.

## SALAD

Tomato and Cucumber — French Dressing.  
Toasted Crackers. Neufchatel Cheese.  
Brut Imperial.

## DESSERT

Maraschino Ice — Brandy Sauce. Cakes.  
Cafe Noir. Salted Almonds.  
Fruits.

It will be seen that several kinds of in-

toxicating liquors were announced in the printed menu as a part of the banquet, and were publicly served and drank at the tables. I am not at present disposed to discuss the question of total abstinence and read these officials a temperance lecture, nor to tilt a lance with one of the after-dinner speakers who lauded the "temperance principles" of Hon. John A. Peters, and contrasted them with "many a sorry anchorite who flagellates his flesh with the thongs of total abstinence." I desire now to simply view the event in the light of the constitution and statutes of Maine and the official responsibility of these chief officials.

The people of Maine, in their sovereign power, prohibit in the State constitution the manufacture and sale of intoxicating liquor within the State, and in the statutes make it a crime against the State for any one to keep, sell, give away, or dispense in any manner, not provided by law, intoxicating liquors. Yet at a banquet given by the legal fraternity of Penobscot County in honor of a retired chief justice, at which banquet the chief executive of the State and six justices of the Supreme Court, including the chief justice, were present as guests, a menu was provided and served that necessitated, in the presence of these chief officials, the open violation by the hotel proprietor and the waiters of the State constitution and certain criminal statutes.

The Penobscot Bar, in providing intoxicating liquors for such an occasion, showed their contempt both for law and for the official integrity of the chief officials named above. These chief officials of the State were present at this banquet to an ex-chief official as Governor of the State and Justices of the Supreme Court. The banquet had been announced for months. The attention of the State was centred upon it. These chief officials had been selected by the people as the chief executors and the chief interpreters of the State laws. Yet on such an occasion, to gratify personal appetite, such officials necessitated the violation of the constitution and statutes of the people who had honored and trusted them with the highest State positions and duties, and so expressed their contempt and disrespect for law, and so encouraged lawlessness.

Such public attitude by such chief officials can only be viewed with delight by the saloon and its sympathizers, and will justly lead the saloonist to think that these chief officials sympathize with him in his forbidden business and give him encouragement in its continuance. Whatever indulgence our chief officials claim as their private right, in their public acts, so long as they consent to occupy official position, they should sufficiently respect their official integrity and the State that honors them, to discourage and not encourage lawlessness.

What hope have the people of Maine for the enforcement of their laws if such State officials thus countenance lawlessness?

Finally, is not the oft-charged hypocrisy in Maine touching the prohibitory law official hypocrisy?

*Waterville, Me.*

Not how much talent have I, but how much will to use the talent that I have, is the main question. — *William C. Gannett*.



## THE FAMILY

THE LAND OF THE LITTLE  
FACES

I wonder, O I wonder, where the little faces  
go.

That come and smile and stay awhile, and  
pass like flakes of snow —

The dear, wee baby faces that the world has  
never known,

But mothers hide, so tender-eyed, deep in  
their hearts alone.

I love to think that somewhere, in the coun-  
try we call heaven,  
The land most fair of anywhere will unto  
them be given,

A land of little faces — very little, very fair —  
And every one shall know her own and  
cleave unto it there.

O grant it, loving Father, to the broken  
hearts that plead!

Thy way is best — yet O, to rest in perfect  
faith indeed!

To know that we shall find them, even them,  
the wee, white dead,

At Thy right hand, in Thy bright land, by  
living waters led!

— JAMES BUCKHAM, in *Christian En-  
deavor World*.

## Thoughts for the Thoughtful

Serve God and be cheerful. Make brighter  
The brightness that falls to your lot;  
The rare, or the daily-sent blessing  
Profane not with gloom and with doubt.

— William Newell.

Attachment to Christ is the only secret of  
detachment from the world. — A. J. Gordon.

"The Lord tells us to carry our cross and  
cast our care, but we often try to cast our  
cross and carry our care."

Every hard duty that lies in your path  
that you would rather not do, that will  
cost you pain, or struggle, or sore effort to  
do, has a blessing in it. Not to do it, at  
whatever cost, is to miss the blessing.  
Every heavy load that you are called to  
lift hides in itself some strange secret of  
strength. — Moody.

The fact that you are a Christian may  
without doubt assure you a safe entrance  
into heaven, but it may not mean that you  
are much of a blessing to your friends about  
you. God makes the life to overflow, that  
other men's lives may be touched with your  
power. For it is only the overflow of your  
life that proves a blessing to your friends  
and kindred. It is the overflow of the Nile  
that makes the valley of the Nile fruitful. —  
J. Wilbur Chapman.

Can gloom brighten anybody? Nay,  
verily. Whoever goes forth to help those  
in need, and to right the wrongs of the op-  
pressed, must do it with a hopeful spirit,  
and with some expectation of doing serv-  
ice, or he will be unfit for the work, and  
will be sure to fail. Those who look on the  
dark side, and take the worst views of life,  
are not the ones to whom others turn in  
trouble, as chosen leaders into the light.  
The charity that "hopeth all things" ac-  
complishes most. — JULIA H. JOHNSTON, in  
"Bright Threads."

We go about whining: "O dear! my  
suffering!" And so we give people the  
conception that God is very hard, and  
everybody pities us, and it is rather com-

fortable to be pitied. You feel that you  
are somebody if you excite somebody else's  
pity, and in that you get your reward.  
But if you anoint your head, and wash  
your face, and put on your sweetest look,  
and dress your nicest, and live your sweet  
orderly self, hiding your pain in your  
heart, God who seeth in secret will reward  
you openly, and you shall live to see what  
you thought absolutely necessary to your  
life to be a handful of withered leaves. I  
thank God for my disappointments, be-  
cause I see now that they were His ap-  
pointments. — F. B. Meyer.

The straitened way is the way of power,  
and the way of power is the way to  
achievement. Niagara, with its marvelous  
strength to turn machinery, to generate  
electricity, to shine from millions of lamps  
hundreds of miles distant, can be weakened  
into uselessness by widening its pathway  
and spreading out its flowing waters. It is  
not enough to enter upon life with an ob-  
jective point clearly in view and driven by  
a set purpose. It is also necessary to  
choose the straitened way of renunciation  
in order to accomplish that one definite  
mission. The straitened way is the way of  
concentration; but concentration is just the  
positive aspect of renunciation. No man  
can succeed in fulfilling his life's mission  
who allows himself to be called hither and  
yon by every alluring, siren voice within  
and without him that clamors for his time  
and strength and interest. — Rev. Alex-  
ander McGaffin.

Let it be remembered that it requires a  
well-kept life to will to do the will of God.  
It requires a well-kept life to do the will of  
God, and even a better-kept life to will to do  
His will. To be willing is a rarer grace than  
to be doing the will of God. For he who is  
willing may sometimes have nothing to do,  
and must only be willing to wait, and it  
is easier far to be doing God's will than to  
be willing to have nothing to do; it is easier  
far to be working for Christ than it is to be  
willing to cease. So there is nothing rarer  
in the world today than the truly willing  
soul, and there is nothing more worth  
coveting than the will to will God's will.  
There is no grander possession for any  
Christian life than the transparently simple  
mechanism of a sincerely obeying heart;  
and, if we could keep the machinery clear,  
there would be lives in thousands doing  
God's will on earth even as it is done in  
heaven. — Drummond.

Unless you put out your water-jars when  
it rains you will catch no water; if you do  
not watch for God coming to help you, God's  
watching to be gracious will be of no good  
at all to you. His waiting is not a substi-  
tute for ours, but because He watches there-  
fore we should watch. We say, we expect  
Him to comfort and help us — well, are we  
standing, as it were, on tiptoe, with empty  
hands upraised to bring them a little nearer  
the gifts we look for? Are our "eyes ever  
towards the Lord?" Do we pore over His  
gifts, scrutinizing them as eagerly as a gold-  
seeker does the quartz in his pan, to detect  
every shining speck of the precious metal?  
Do we go to our work and our daily battle  
with the confident expectation that He will  
surely come when our need is the sorest and  
scatter our enemies? Is there any clear  
outlook kept by us for the help which we  
know must come, lest it should pass us un-  
observed, and, like the dove from the ark,  
finding no footing in our hearts drowned in  
a flood of troubles, be fain to return to the  
calm refuge from which it came on its vain  
errand? Alas! how many gentle messen-  
gers of God flutter homeless about our  
hearts, unrecognized and unwelcomed, be-

cause we have not been watching for them! —  
Alexander MacLaren.

The trees stand silent and wait,  
The storm vents its wrath and its woe;  
The branches are burdened with snow;  
But with patience they bow to their fate.

The trees stand helpless and pray,  
With bare arms outstretched to the sky.  
Do they hear a low voice in reply,  
Spring's promise midst winter's dismay?

The trees stand leafless and wait,  
Without beauty, or song-bird, or mirth;  
Their roots in the heart of the earth  
Anchor deep till the storm shall abate.

O soul, should the cloud and the clod  
Hide the love that sustains thee today,  
Couldst thou wait then in patience and pray?  
Art thou hidden so deeply in God?

— Interior.

## INTERRUPTED

ELIZABETH CHENEY.

THE minister's wife stood at the foot of  
the attic stairs with her head thrown  
a little back, and a smile flitting over her  
face. She was not listening to the noise  
of the children — her own, assisted by a  
goodly contingent from the neighbors —  
who were conducting a Spanish-American  
campaign in the great garret, but to the  
steady march of battalions of rain-drops  
on the parsonage roof.

"You selfish creature!" she said to  
herself, rebuking the thought that had  
caused the smile. "You ought to feel  
very sorry about that cabinet meeting,  
and never expect to have him all to your-  
self for a whole evening."

But the perverse little smile returned  
when a glance from the sewing-room win-  
dow showed no rift in the mass of heavy  
clouds and no promise of a clear night.

The minister in his tall rubber boots  
had tramped away to visit a very sick  
parishioner a mile or two out of town.  
When he came home, belated, tired and  
hungry, he found that the little folks had  
had their bread and milk and were safe in  
bed, and that a refreshing hot supper for  
two was ready to be served in the cozy din-  
ing-room. His quick eye observed a holiday  
touch to the library. A wood-fire was  
crackling and flaming on the hearth, and  
his house-coat and slippers were displayed  
near it. A fire on the hearth was not an  
every-day affair in the Lanesville parson-  
age. It was reserved for anniversary oc-  
casions, and cool Sunday afternoons in  
the fall and spring. Then, too, instead of  
the usual lighted gas-burner, the big par-  
lor lamp with its softly luminous white  
globe was glowing on the centre-table,  
and Theodora's cyclamen lately burst into  
full bloom, and looking as if a flock of  
white, crimson-flecked butterflies had just  
lighted upon it, stood near the lamp,  
while an uncut magazine and a paper-  
knife shared the rest of the space with a  
dainty basket of fancy-work. There was  
a suppressed hilarity about Theodora.  
She had on her pretty gray tea-gown  
with scarlet trimmings that well became  
her dark eyes and hair. She asked kindly  
after the sick man, and proceeded to  
pour the tea. Her husband had a mysti-  
fied air that amused her immensely. A  
man can be so delightfully obtuse on oc-  
casion. Kendal picked up the bit of rose-  
geranium at his plate in a sort of helpless  
fashion, and Theodora slipped around and  
fastened it on the lapel of his coat, mak-



ing an excuse to kiss him on the forehead.

"See here, Dolly," said he, "is this an anniversary of anything? It can't be our engagement, for that was in June, and this is September; and I know it isn't our crystal wedding until next January; and I was born in March, and you were too. Now, honor bright, small girl, are the church folks preparing to spring anything on me tonight?"

"No, my dear."

By this time he had pulled out a small note-book from his waistcoat pocket, and was turning the leaves.

"Ah-h-h-h!" said he, "let us see. 'Thursday, Sept. 20, cabinet mtg. at H. T. Jacobs'. Mtg. of committee on new furnace, class-room No. 3. Call on Brother Leete to push subscriptions for new S. S. hymnal. Stop at Sister Ryerson's and get her opinion of needy family over Stillson's market.'"

The storm was increasing. The wind had risen, and a volley of rain dashed against the windows. The minister laid down his note-book and listened to the movement of the gale. Theodora's eyes danced merrily.

"I'm afraid the cabinet meeting will have to be postponed," said he, resuming his fork.

"Certainly," said Theodora, smiling encouragingly.

A still more severe blast rattled the shutters violently.

"I really doubt," continued he, "if I will venture out this evening."

Something flashed just then across his comprehension.

"Sweetheart!" said he, his whole face brightening, "it means an evening at home for us, doesn't it, for you and me?"

"You dear, precious, ridiculous boy!" laughed his wife. "To think you've just found it out! Haven't I been hoping and planning all the afternoon?"

A little later they sat by the cheerful hearth listening to the howling of the storm that emphasized the inner warmth and comfort of the home. Theodora picked up her work and said:—

"I took a fascinating peep between the leaves of that magazine, and I'm eager to hear you read that article on the 'Cape to Cairo' railroad."

"The Arabian Nights begin to pale before these last days of the nineteenth century," said her husband, taking up the paper-knife to enjoy the never-failing delight of cutting a fresh periodical. It is like opening a Christmas box.

Theodora gave a satisfied little sigh as she threaded her needle, and the minister's pleasant voice began the article for which she had asked. He looked up for a moment after the first sentence. The feeling of leisure was so soothing and refreshing. Theodora looked up, too. She made a pretty picture in the lamplight.

"This is quite like old times, is it not?" said her husband, settling himself a bit more comfortably in the arm-chair.

Another tremendous, onrushing blast of wind and rain assailed the windows, and with it came a sound that caught the minister's alert ear. Theodora heard it also.

"It can't be!" said she, dropping her work with surprise and annoyance on her face.

"But it is!" said he, for this time

there was an unmistakable ringing of the front door-bell.

"O Kendal!" said Theodora, "who can it be?"

He laid down the magazine and went to the door and opened it. The hall light shone into the dark, anxious eyes of Mary Lenox. Small streams of water were trickling down her mackintosh.

"O Mr. Parks!" said she, "you think I am crazy, but I felt as if I would be if I did not come. No, I have no umbrella. I started with one, but I had not gone a block before it was up in Mr. Graham's big maple, turned inside out."

Mrs. Parks had hurried into the hall to help the unwelcome visitor take off her wet cloak, saying to herself for the fourth time, as she carried the garment to the kitchen, "What on earth can the girl have come for?"

They gave her a chair in front of the fire, and sat down beside her. Miss Lenox was a young lady of twenty, a member of the church and a teacher in the Sunday-school. For some weeks she had seemed unlike her usual bright, vivacious self, and had grown pale and silent. Tonight she plunged at once into the subject of her unhappiness.

"I am so troubled that I cannot sleep," she said. "Some of you dear, good people testify to great peace and gladness in Christ. You say that you know that He abides in your hearts. You are fully assured of the favor of God. Then, too, I notice that many seem perfectly free to take part in our social meetings. I haven't any such freedom, although I believe I am a Christian. I've been reading everything I could get hold of—Murray and Meyer and Steele and Mudge and Keen and McNeill and John Wesley's 'Plain Account,' which seems anything but plain to me."

"You've read your Bible, too?" said the minister.

"Well, you know the writers I mention all quote freely from the Scriptures."

"Yes, but have you gone straight to the Word for yourself?"

"Perhaps not, as much as I ought," replied Mary, thoughtfully. "I only know that among all those godly men I've become almost distracted."

"What else have you done, Mary?" said Mrs. Parks.

"Why, I've prayed and prayed and begged, and consecrated myself over and over again, and I don't feel one bit different except worse. I am not holding back anything either. Oh, why does He not come?" and she burst into tears and buried her face in her hands. Their unexpected guest had become an object of tender, intense interest to both the pastor and his wife.

"Mary," said Mr. Parks, "banish everything from your mind but this one promise of our Lord: 'Behold, I stand at the door and knock. If any man hear My voice and open the door, I will come in.' The door of your heart is your will. Is the door open?"

"Wide open," sobbed Mary.

"Then where is Jesus?" questioned Mr. Parks, kindly.

There was no answer.

"What does He say He will do if any one open the door? 'I will'!"

"Come in," quoted Mary, faintly.

"And your door is wide open?"

"Oh, yes, yes!" replied the girl.

"Then I ask again, where, according to His own word, is Jesus? Outside?"

The girl's hands fell in her lap. She turned and faced her pastor with a timid, startled look in her eyes, and on her face that first faint brightness of the Spirit more lovely than any summer dawn.

"Why—then"—she said, slowly, "He has come!"

Her face was radiant. When they arose from their knees after a time of prayer, there was a lull in the storm, and Mary's brother came to take her home.

"To think," she said, as she bade her friends good-night, "how I have been treating my Saviour all these weeks. He knocked, and I opened the door, and of course He kept His word and came in, and I was as one who keeps running to the door and looking up and down the street, and begging Him to come, instead of sitting down and thanking Him that He had come into my poor little house. Well, I'm afraid I've spoiled your evening, but it's morning in my soul."

"Mary," said Mrs. Parks, with tears of joy in her eyes, "it has been one of the most blessed evenings of our lives."

"We must confess," said the minister, pleasantly, "that we were bent on being very selfish tonight, shut in by our two selves, but God had something better for us."

"God's interruptions are the best part of life," said Theodora as they locked the street-door for the night.

Bridgeport, Conn.

### Notes on Mending and Patching

NOTWITHSTANDING the cheap rates at which all kinds of cotton underwear may be obtained, it is oftentimes necessary to mend a garment, and it is well worth while to know the neatest and easiest way of so doing.

Sleeves of night-dresses and night-shirts often wear thin at the elbow long before the other portions show any signs of giving out, and a restless sleeper will rend them from wrist to shoulder. While it may not be wise, in some instances, to put new cloth in an old garment, it does pay to make new sleeves of a very light material, trim them simply and put them in, instead of trying to seam the rents or patch the thin places.

If they outwear the original garment, lay them aside when that is ready to be torn in strips of old cotton, and use them on the next one which needs new sleeves.

Hamburg edging wears off around the neck first, and usually in the plain part while the embroidery is still intact. This may be cut off, making the ruffle narrower, and will last some time.

A criss-cross or three-cornered tear is a difficult thing to darn neatly, especially in plain cotton goods. Sometimes it happens near a seam, but in nearly all cases, instead of putting a patch underneath the rent and darning the right side or turning it in and hemming it around in a circular shape, put the patch on the right side. Cut it in square or rectangular shape, and if near the top of a gore, or by a seam, let one side of the patch go into the seam. Turn the edges under neatly, and baste it on, being careful to have it the same way of the cloth as that on which it is laid. Then stitch it on close to the edge, the same as if it were facing on a pocket or any other outside portion. Cut the cloth away underneath, leaving just enough seam to overcast.

It may seem unnecessary to remind any



one of so simple a rule as this, that patches must be the same way of the cloth as that to be patched, but a recent experience impresses me with the fact that not even all professional seamstresses know it, or if they know it they do not always follow it.

Silk linings in dress sleeves are of short duration, and patches are often needed, especially at the wrist and elbow. Every one knows how uncomfortable a poorly fitted elbow will make the most perfect sleeve, and especially in these days of tight sleeves. But if you wish to add to your discomfort, try to wear one which has had the lining repaired with a new piece put on at an angle of ninety degrees out of true with the outside. If you have had that experience from the carelessness of your seamstress, you will realize anew the need of training schools in sewing.

Fine, close, even stitches are all right in their place, but there are times when they are wholly unnecessary especially in basting, or where the sewing will have to be ripped. If the stitches are too fine and tight the cloth will often give way or be cut in the ripping, before the stitch threads will yield. Where there is to be much strain on a seam, close, firm work is essential, but in basting a facing of old linen or fine lace in a dress collar, as a protection from soiling the collar lining, which must be changed frequently, only a few loose stitches are needed.—MARY J. LINCOLN, in *American Kitchen Magazine*.

#### W. F. M. S. NOTES

—Thirty dollars will support a bed in one of our hospitals for a year.

—Dr. E. W. Parker has been elected delegate to the coming General Conference, so New England Branch looks forward with pleasure to seeing Mrs. Parker. Miss Clara Organ will carry on the work at Shahjehanpore during her absence.

—The Day of Prayer for Colleges is observed in our boarding-school at Nagasaki, and last year twenty girls were at the altar.

—The school in Mexico City reports 288 pupils. The Pachuca school is crowded almost beyond safe limits. The same is true of Guanajuato, and the new building for which thank-offerings are asked is greatly needed. Eighteen girls in this school have made a profession of saving faith in Christ.

—Our hospitals in Korea have most appropriate names. At Seoul Dr. Cutler presides over the "Salvation-for-all-Women Hospital." At Pyeng Yang Dr. Hall invites the sufferers to come to the "Woman's Dispensary of Extended Grace." She writes: "It is my desire to gather the blind children in a class in our day-school and to have a room in the children's wards where blind children can live while they are studying. One little blind girl whom I have taught to read will soon be ready to assist in teaching others."

—We have only one representative in Africa. Another lady will sail soon for this field. Think of the thousands of soldiers that Great Britain is sending to Africa, and our hearts fall as we see how great is the land to be possessed in the name of the King of kings. But we have a never-failing source of power, and a Leader who has conquered and will conquer.

—Miss Blackburn writes from Bulgaria: "We seem to live in an atmosphere of revival." She speaks of a young man whose father has several times attempted to take his life for having joined us; yet the young Christian stands firm, hoping to win his parents to Christ.

—Thank-offerings are also asked for our work in Shan Tung, China. This is where the venerable Bible woman lives

who, after having had beautiful bound feet for nearly seventy years, has now unbound them; and, seating herself at the door of our little chapel, she answers the questions of the curious who wonder at her action, and tells of her Christ and His salvation. She commands the respect of the whole community, and preaches Christ to all.

—Dr. Gloss, who is in charge of the Elizabeth Sleeper Davis Hospital in Pekin, writes: "One is never more impressed with the difference between the heathen and the Christian Chinese than when one of their friends dies. The hopeless despair, the unrestrained wildness of expression, the fear of the dead, and superstitious rites, fill one's heart with pity. In the home of the Christian there is sweet submission to God's will manifest in the face of the sufferer, the presence of the Comforter, and the glorious hope of life eternal. It should cause every one to rejoice who has in any way helped to send this joy to those hearts."

—Delegates from the W. F. M. S. have been appointed from the Branch to the Ecumenical Council as follows: Mrs. Alderman, Mrs. Wagner, Miss C. Butler, Miss Holt, Mrs. Harrison, Mrs. Legg, Mrs. Campbell, Mrs. Small, Mrs. Thurber. Miss Walden is already a member of the committee.

—Miss Blackmar has served eighteen years in India without a furlough. She is now working alone at Sironcha. The presiding elder writes: "All baptisms and accessions to the church are traceable to her influence."

—Another sore famine is upon Western India. The missionaries plead for help for the starving Christians, who will, of course, not be helped by wealthy natives. They look to their Christian leaders for assistance to tide over this woful time. Fifteen dollars will save a child and give her a year's care in one of our schools. Perhaps the parents could live if relieved of the care of the child, and thus a whole family be saved by this small sum which so many of us could easily give with a little self-denial.

—The committee on the Twentieth Century Thank-Offering has sent to the district secretaries a list of apportionments and places where the offerings may be applied. First and foremost, is our Lucy A. Alderman Memorial at Tsunhua. Darjeeling, so recently come to our notice, also has a share.

### BOYS AND GIRLS

#### STEVIE'S SECOND-HAND CLOTHING

ALICE MAY DOUGLAS.

STEVIE'S father kept a second-hand clothing store. Men, women and children would come to this store with hats, coats and dresses which they had outgrown or which were out of style. Stevie's father bought these old clothes and sold them again to people who had not money enough to buy new suits.

Stevie used to wear some of the clothes from his father's store. This made the rude boys plague him; they called him "second-hand boy."

"Oh, I wish they wouldn't talk that way!" said Stevie one day.

"Never mind," said his mother. "The other boys wear second-hand clothing as much as you do."

"Are you sure they do?" asked Stevie.

"Certainly," said mamma. "Harry's boots are second-hand. The leather was once the skin, or rather the coat, of a goat.

Charlie's silk necktie was once tiny threads of silk wrapped like a blanket about a worm."

"Oh, yes, it was the silk worm," said Stevie. "But his suit isn't second-hand."

"Yes, it is," returned mamma, "for it is made of wool, and this wool used to grow as a dress on a sheep. And those kid mittens Fred wore last winter kept a deer warm before they did Fred. Even John's sealskin cap was stolen from a poor seal among the snow and ice."

"I wonder what the boys would say if I should tell them all this?" said Stevie. "But I think I won't; it might make us quarrel, and we've had too many quarrels already."

Bath, Me.

### A SONG IN WINTER

E. A. LENTE.

The snow was deep, the snow was cold,  
the wind was fierce and keen,  
And over all the country-side no fruits  
nor grains were seen;  
But in the barns the cattle fed on heaps of  
fragrant hay,  
And in the warm and pleasant homes  
rich stores were laid away.

But, oh! the birds, the tiny birds, unfed,  
unhoused, forlorn;  
No warmth, no food, to give them cheer  
on this bleak winter morn.

"This is a cruel world," wailed one. "I'm  
hungry, cold, and cross;  
Why did we stay when summer went?  
We've had but pain and loss.

"There's not a tiny scrap to eat, and how  
the winds do blow!  
We'll never live to see the spring, but  
perish in the snow."

"No, no, dear heart," a comrade cried;  
"we're cold, and famished too,  
But let us bravely try and sing, 'tis all  
that we can do.

"Perhaps today the sun will shine, and  
merry sleigh-bells ring,  
And little children play about and laugh  
to hear us sing."  
And so they sang, dear little souls! and  
down the frosty air  
The sweet high notes rang out as gay as  
if the world was fair.

The farmer heard, and hastened out with  
smiles upon his face,  
And strewed with lavish hand some grain  
about the garden-place.  
And swift from many a barren tree glad  
birds came fluttering  
To eat the feast they gained because they  
bravely tried to sing.

Poughkeepsie, N. Y.

#### Mrs. Kruger and the Birds

MRS. KRUGER, the ruler or president of the Boers in South Africa, has a wife who is very fond of animals. Some time ago the Boers wished to raise a statue of their president, and the sculptor who was to make it brought some drawings of her husband to Mrs. Kruger to see which she liked best. The pictures showed him in his every-day clothes, with the tall hat which he always wears. When Mrs. Kruger saw this, she asked that the top of the crown of the hat should be made hollow, so that after rain the birds might be able to drink out of it. This was done, and now whenever a welcome shower has fallen a little cloud of birds may be seen fluttering round the top of the Kruger statue, drinking and bathing in the crown of the hat. — *Animal Friends*.



## THE RAINBOW ROUND THE THRONE

FLORENCE WATSON BLACKETT, PH. D.

I see the great white throne on high,  
Symbol of power and justice stern;  
I tremble and with fear draw nigh,  
Bowed down with sin. Lo! I discern  
With joy it does not shine alone,  
For there's a rainbow round the throne.

With blunted sense and darkened eye,  
I cannot see the varied hues  
Which in His light all dormant lie.  
Though power I see, my dull eyes lose  
His covenant of love, till known  
Through this—His rainbow round the throne.

O white light of the crystal throne,  
Too bright for mortal eyes! O Thou  
Who sittest high o'er all, unknown  
To mortal mind! On Calvary's brow  
Thy love and mercy Christ has shown,  
For He's the rainbow round the throne.

Peabody, Mass.

## THE SEAL OF THE COVENANT

WE, the Bishops of the Methodist Episcopal Church, after careful review of the work and prayerful self-examination, ask the church to unite with us in

### A WEEK OF FASTING

or abstinence and prayer, that the spiritual life of all our members may be renewed and deepened, that the Holy Spirit may be poured out upon us as a church and as individuals so abundantly that every member may have the witness of the Spirit to adoption, and to fullness and completeness of redemption in Christ Jesus, and that the unsaved members of our families and our unsaved neighbors may be converted and brought into the church, and that all our ministers may have such a baptism of power that God's Word, spoken by their mouths, may have such success that it may never be spoken in vain, but be followed by results bringing glory to God's name and spiritual power to His Church, and that wisdom and a sound mind may be given to the General Conference for all its deliberations, and that its decisions may insure the enlargement of Christ's spiritual kingdom.

The Marquis of Argyll, one of Scotland's noblest heroes, a statesman and a leader, brave and resolute, openly committed himself to the cause of Protestantism and signed the Solemn League and Covenant. He became the recognized leader in council and in the field. Captured and imprisoned, he was sentenced to death. He spent the last morning busily attending to last things and receiving his friends for the last time. He was marching up to the last hour with the courage of a soldier and the quiet firmness of a Stoic. Away in a remote part of Edinburgh, in a private room, his devoted wife and pastor were on their knees before God, praying, "O Lord, seal unto him now Thy covenant, and say unto him, 'Son, be of good cheer: thy sins are forgiven thee.'" At this very hour the Marquis in his prison room walked over to the fireplace and was poking the fire, when suddenly he turned round and, bursting into tears, exclaimed to his friends: "This will not do. I must declare what the Lord has just done for my soul. He has this very instant sealed my charter in these words, 'Son, be of good cheer: thy sins are forgiven thee.'" The triumph of his martyrdom illumined all the sky of Scotland. Who can tell how much Protestantism owes to that devoted wife and pastor?

Today our Methodism confronts

### A SERIOUS SITUATION.

Our statistics for the last year show a de-

crease in the number of our members. Year before last our advance was checked. Last year our advance column has been forced back a little. The lost ground is paved with the dead. We are surrounded by powerful enemies. The attack is on every side. It is high time for every Methodist to take himself or herself to prayer, to call mightily on God for help, that each one may know for himself that he is accepted of God, that in this testing time each one may hear the Lord say, "Be of good cheer: thy sins are forgiven thee."

Methodism was called into being to teach and illustrate the seal of the covenant, the witness of the Spirit, and that to every state of grace, conviction, justification, regeneration, adoption and sanctification. As Protestantism really began when Martin Luther, on his knees, climbing the *Scala Sanctae* in Rome, heard the Lord say, "The just shall live by faith," so Methodism really began when John Wesley, studying the Epistle to the Galatians, felt that "strange warming" in his heart, and knew that he was adopted into the heavenly family, having the witness of the Spirit whispering within, "Abba, Father." Methodism began in experience. It has been strong in a personal conviction, deeper than logic, more certain than argument, as deep as the very depths of personal consciousness. It has, therefore, never been obliged to go away from home to learn about itself; nor has it ever had schism or quarrel about doctrine. It has illustrated the statement: "If any man will do His will, he shall know of the doctrine." There are many saints in the world who have the seal of the covenant and know that their sins are forgiven, who do not know that they are essentially Methodists and testify that their sins are forgiven. And there are now unhappily many Methodists who lack present knowledge of New Testament salvation. They have slipped a cog in their experience, and, like many old families who have to date back to some buried ancestor to find their virtue and title to their nobility, have to date back to some dead experience to find their assurance and title to spiritual nobility.

It is this

### SLIPPED COG IN OUR EXPERIENCE

that ails our statistics. We have much else worthy of thought and needing attention. But let us not be deceived or diverted. The difficulty is right here. When we talk about other things and enumerate our hindrances as explanations of our statistics, we are imitating the logic of the old Middle Age theologian who said, "The reason why God did not make the world better was not on account of any lack of power in Him, but on account of certain stubbornness in the materials." In our case it is simply lack of spiritual power, of personal experience, lack of the witness of the Spirit, lack of the seal of the covenant, that makes the difficulties so prominent. There are no hard cases with God. Faith, like a grain of mustard seed, removes mountains. The old faith "laughs at impossibilities, and cries, 'It shall be done.'" We have much for which we should render glad thanks to God. His providence has given us a great task in this New World civilization. Our opportunity is as wide as the republic, as wide as Anglo-Saxon dominion, as wide as "the world." God has "set before thee an open door, and no man can shut it." Opportunity is power. It is for us to determine whether we will enter in and reign, or hesitate and let another take our crown. We have a great spiritual ancestry; we are born of heroes. We are the heirs of the men who "turned the world upside down." We inherit their weapons, their armor, their defences, their fields, their foes, their banners, and their

obligations. We must not fail to perpetuate their spirit, duplicate their scars, and match their victories. We have vast resources—church property estimated by the hundred million dollars; church members, nearly three million; Sunday-school children, nearly as many more. We have missions in every quarter of the globe and in almost every important country. We have great organized benevolences in nearly every field of human want. We have successful revivals reported from hundreds of our churches. We bow with grateful hearts, remembering what God has done for us. But when we see how little we have done for Him, how we are retreating in spite of all our appliances, we feel our lack of power, and we can only fall on our faces and cry to Him to have mercy upon us and not cut us down, but spare us another year, and dig about us and fertilize us and see if we will not do better. We can hear Him "who walketh in the midst of the golden candlesticks, and carrieth the stars in His hands," saying to us, as to the beleaguered church in old Ephesus: "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: . . . and hast borne, and hast patience, and for My name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." O God, pity us and give us, as far as we can bear it, some approximate sense of our poverty and helplessness and need of Thee!

Our greatest need is the sense of our need. Quietness is not security. A man sleeping in his boat drifting in the rapids of Niagara may dream that he is a child again, rocked by his mother's hand. But that dream will not change the fact that he is shooting like an arrow toward death. It is possible to so embrace and hug a fatal error that we may carry it in our arms to the judgment bar as proof of the justness of our condemnation. We must take heed "how we hear" and "what we hear," and hearing, heed. God's Word warns us concerning some who "received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness" (2 Thess. 2: 10-12). Let us beseech God to show us ourselves as we are, that we may properly realize our need.

Let us not deceive ourselves. This decline in our membership is not an accident. It comes from a sufficient cause. That cause is the slipping cog in our experience—

### OUR LACK OF SPIRITUAL POWER.

The heroes who starved in the old prison pens had many signs of their famine. They became thin, rawboned, stoop-shouldered, hollow-chested and hollow-eyed. Their joints were stiff, their bones ached, and their muscles were sore. They lost all the signs of youth. These were not distinct disease. They were only symptoms of one awful disease—*famine*. Suitable and sufficient food would drive away this horrible brood of ailments and restore youth with its beauty and power. So it may be in our church life. We have one dire disease—*spiritual famine*—lack of the witness of the Spirit, lack of personal experience, lack of spiritual power. And the symptoms are many and varied, but the disease is one. We will only enumerate some of the symptoms:—

The gulf between capital and labor threatens us both sides. On one side, "not many mighty



not many noble, are called." On the other, strange forces are alienating the poor. The labor unions, organized most compactly, are much influenced by men hostile to the Church. Their gatherings are generally on the Sabbath, thus keeping the men out of our reach.

The submerged tenth has been allowed to pass out to other agencies. We seem in some places above our business.

One border of this church has been frayed out by the thin speculations and vagaries of Christian Science.

The powerful camp-meetings of our fathers have been superseded in many localities.

The literature found in our homes is too often too light to nourish strong religious characters. Books that furnish the companions for our youth are not selected with the same care with which we choose their friends.

Amusements are sought after as if they were a necessity. Like little children, people of all ages think they must be amused.

The moral and spiritual forces of the church, necessary for the building of great and Christ-like characters, seem to be side-tracked. In many places the spirit of the world is dominant, instead of "the Spirit which is of God." With some of our people the services of God's house receive attention when it is convenient. Inclination is toward society and its enticements. Self-denial is not always practiced.

The searching of the heart that must precede every great work of revival is often avoided as the fanaticism of a past age. Revivals, studied only in their most ridiculous phases, are sometimes ridiculed as the ephemeral phenomena of shallow natures. Thus some of our churches are contented to nurse their dignified uniformity and neutrality, and so fall in their saving work.

In some sections criticism is extended to everything sacred. The preaching and the preacher are handled in the home circle with severity. The family is trained to regard the services of the sanctuary as common and routine. Our children are robbed of their respect for the church, and the church is robbed of their presence.

Higher criticism attacks the Bible itself, denying its supernatural character and divine authority. While this higher criticism is limited to a few centres, yet its influence is filtered down through much of our literature, taking the authority out of the teaching and the power out of the preaching. The Bible loses its divine authority. Sin loses its fatal sting. The law loses its sanction, and God's government is reduced to a few rules concerning aesthetics.

These are among the principal symptoms indicating the

#### FAMINE THAT ENERVATES OUR ZION.

We are retreating, when we should advance at double-quick to keep abreast of the rushing events of our time. The trouble is in the slipping cog in our experience—our lack of power. The old heroes who fought Calvinism with a short sword, and scattered the forces of ridicule and social contempt with the lightning of an indignant glance, and routed all enemies with a "Thus saith the Lord," would have coveted a contest with these little difficulties.

With this feebleness upon us we are confronting a crisis. Asia is open to us. The ambitions of the great Powers and the demands for markets wide as the world are to master and overlay with "circles of influence" all heathen territory in the next few decades. Our Methodism cannot turn back. No matter how much we may covet the more quiet policy, the die is cast. God is asking Methodism, "Will you see and know your day of opportunity?" The Greek Church and the Roman Catholic Church and the Lutheran Church and the Church of England have great histories, and have served in the development of Christ's kingdom, but we do not look to them for the evangelization and spiritual quickening of the world. In the maturing of Christian life we have reached a point where weighty responsibilities rest upon the Protestantism of America. Methodism, born with the republic and strength-

ened with the nation, cannot now break step. She is forced, with the discipline of a century and a quarter, to march with the nation's flag and the nation's commerce. Whatever be the duty of the nation, our duty at least is clear to enter every open door. We are in a crisis. We must carry the Gospel into these old lands and new fields. Are we ready? Is our spiritual life up to the requirement? Are we keeping our spiritual life so strong and pure that it can safely and successfully inoculate these great heathen empires? We seem to hesitate on the thresholds. May God give us courage and consecration and sacrifice and heroic leadership! This work must be done by this generation. Soon these empires will be pre-empted. These empires are vast forts; the forms of Christianity first in will have dominion. In the next generation it will be too late for us.

In the presence of these symptoms and our underlying spiritual famine, and in this stupendous crisis,

#### OUR APPEAL IS TO GOD.

He is able to speak us into life and restore our vigor and restore His great salvation unto us as a people. The Church is the Lamb's bride, and He is ever anxious to bestow upon her every good gift. Mr. Lincoln, in the dark days of the Civil War, said, "The way to get God on our side is to get on His side." This law holds forever over the Church.

Brothers in the ministry, the situation presses us to our closets and down on to our knees. The people are what we inspire and lead them to be. We are called of God, anointed of the Holy Ghost, and set apart by the church to be the leaders in spiritual things. Our lives type the lives of the laity. If we are anxious about personal ends, about place or salary or grade, so as to do less than our best spiritually, the membership will sink to lower levels and become worldly. If we have not a passion for souls, our people will not agonize between the porch and the altar. In the beginning of our church life the ministers went out into unoccupied fields and created a society and found a preaching place as best they could. The preacher embodied the society. His word was law, his authority was the Bible and his divine commission. If men attached themselves to his society it was to accept his teaching. His lot seemed hard and full of trials, but sorrier trials have come to us in these days. Large churches and fine parsonages and welcoming societies await our coming, and we are spared many of the old cares and anxieties. But with these great appointments have come great influences to modify our work. We still hold our first accountability to God, but we are unconsciously pressed with a secondary instrumental accountability to the pews. The free lance of the itinerant is in danger of being lowered a little. We need more grace, more prayer, more courage, and more of the spirit of the martyrs than our fathers had to walk in their exalted and kingly way among men. We have mightier agencies within our reach, mightier weapons to wield, and wider fields open to us than they had, and our responsibilities are measured by our opportunities. There never was a time when we had such severe criticisms, such intense competition, such multiplied forms of activity, as at present. The ages are rolled together at our feet, and the tide of events, freighted with destiny, is rushing by us. To be ministers for this age we must be princes in Israel, prevailing in prayer, conspicuous in spiritual power, and ubiquitous in holy activities.

In a critical time like this we must

#### PLANT OURSELVES IN THE BREACH

and call our churches up about us. Our waving white plumes must indicate where our people can find the front.

We must cultivate faith as recruits cultivate courage. The recruit, by forced fighting and frequent exposures, acquires indifference to peril. So we must cast ourselves upon the Word of promise till we acquire the habit of victory and the habit of assurance. The Spartan mothers inspired their sons with heroism by making them familiar with the achievements of their heroes. We can kindle the spirit of faith in ourselves and in our people by keeping ourselves and them familiar with the lives and victories of our spiritual heroes. We must have less skeptical innuendoes in our literature and less vagueness and uncertainty in our pulpits, and more of the triumphs of the saints and greater familiarity with the promises.

The Church is questioning about our retreat. We must answer with the bugle call to the front. We must lead to the experience of the seal of the covenant, the witness of the Spirit. We must emphasize the old and essential doctrines of the Bible. We must exhibit sin as the one thing which God hates, which overwhelms the unrepentant sinner in irretrievable ruin, against which the ocean of God's wrath flows forever like a shoreless sea of fire, from which there is but one escape, and that through faith in Jesus Christ. Men must be made to feel that they are lost and need salvation. They must be made to confront the judgment bar of Almighty God. They must know that a pardoning Saviour is only for penitent sinners. The old Gospel that has made its way through all the brutality of heathenism and through all the conceit and pride of skeptical philosophy for nineteen centuries has not lost its power. Give it a chance.

The false prophets in the days of Jeremiah, who prophesied "peace, when there was no peace," though pleasing to the king and princes in Jerusalem, did not save Jerusalem from the armies of Babylon, nor the king and his princes from slaughter. The false gospel of our times, which denies the malignity of sin, abolishes the terror of hell, and neutralizes the work of the Saviour as unnecessary in settling human destiny, will prove helpless in the path of retribution, and leave its votaries and disciples without escape and without hope.

Dear brothers and sisters of the laity, you are now very largely and increasingly the church; you have increased responsibility. We are all coworkers with Christ. For this work we all greatly need the seal of the covenant.

#### THE WITNESS OF THE SPIRIT,

testifying to our adoption into the heavenly family. We bear the name, wear the uniform, and carry the burdens of Methodism. It is our privilege to have her joy and assurance and conquering power. If we are not as useful as we wish we were, let us go into our closets of prayer and settle at once on whose side we are—ask ourselves, Do we enjoy religion? Most people who have it do.

Brothers, as you pay the bills with hard-earned money, we ask you not to be content with less than the best of the wine. It is important to have a popular preacher with whom the church will seem to run easily. But it is also more and supremely important to have a preacher who will give the pure Gospel, instructing in spiritual things. Let us insist on being instructed in the work of God and in the plans and campaigns of the church. Let us insist on being taught the art and practice of usefulness, of showing the power of grace, of teaching the beauty of this new life and of soul sav-



ing. True success turns on the spiritual life of both preacher and people.

The next great truth of Methodism after the witness of the Spirit is the priesthood of believers. Great laymen are great in business life, and also in prayer, in testimony, and in good works. As your chief pastors, we feel that we are rich in the material out of which great laymen are made. We appreciate your liberality, we are mindful of your abilities. But we feel that we and you are neglecting our richest resources in your undeveloped and unmeasured capabilities for

#### INDIVIDUAL CHRISTIAN WORK.

Let us obtain and keep constantly the joy of the indwelling and witnessing Spirit. Then love of the great truths and doctrines of the Bible will make it difficult for any one to waste the too few hours of pulpit instruction with little, trifling themes of the passing hour. Let us insist on a vigorous diet in the presentation of the great truths for which heroic souls in every age have been willing to die. This is the diet on which stalwart characters are nourished, and on which martyrs are matured. It will give a good, strong measurement to start with in the world to come. It will secure eminence in heaven. If you are receiving a mess of pottage for your birthright, the fault is your own. It is for us all to remember that when the grasshopper is a burden in church life and duty, then spiritual famine approaches a crisis. In our retreat in our statistics we must see danger signals.

It is our hope in such a time as this that we have a God who can do things. He is a covenant-making and a covenant-keeping God. He has a record of prayer-answering running through all the history of man. When we seek Him with all our heart He is found of us. He is anxious to bless the Church. Nevertheless, He will be inquired of by the house of Israel to do this thing for them.

In this contest we conquer by dying. When we are willing to lose our lives then we save them. Jeremiah was brought before the princes of Jerusalem for declaring that the city would certainly be destroyed, and the priests said, "This man is worthy to die; for he hath prophesied against this city." But Jeremiah said: "Amend your ways and your doings and obey the voice of the Lord your God; and the Lord will repent Him of the evil that He hath pronounced against you. As for me, behold, I am in your hands; do with me as seemeth good and meet unto you." As God's prophets we must declare the whole counsel of God, whether men will hear or whether they will forbear. Like Jeremiah, we are in the hands of the princes. Let them do what seemeth good and meet unto them. But our accountability is unto God. When we count ourselves out and the success of His cause in, we always win. When with the nervous hands of sacrifice we reach up in the darkness, take hold of His promises, and hang there, letting the world spin round beneath us unheeded, willing to die if need be for the triumph of His cause, then we always prevail.

That Greek mother from Syrophenicia overcame all obstacles. Her daughter was vexed with a devil, and she cried unto Jesus, "Have mercy on me." Her daughter's cause was her cause. Jesus walked away from her, not heeding her cry. Even the disciples interceded for her. Then her courage came up. Jesus rebuked them, saying, "I am not sent but unto the lost sheep of the house of Israel." The very purpose under His coming was against her, a heathen woman. But, motherlike, she must save her daughter, law or no law, in spite of everything. So she came and worshiped Him, saying, "Lord, help me." Strangest

words ever found on Jesus' lips! He said to her, as she knelt before Him, "It is not meet to take the children's bread, and to cast it to dogs." This was so different from all that had been told her of Jesus. He had never before refused one pleading sufferer. Yet she must save her daughter, and said, as she fell at His feet, "Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table." Then Jesus said to her, "O woman, great is thy faith: be it unto thee even as thou wilt." And her daughter was made whole from that very hour. Brothers, on our faces before God, confessing our own unworthiness, willing to be dogs if need be, that some of the crumbs of His infinite table may come to us, we shall certainly be heard for His Church, His bride, and we shall see her clothed in beauty and reigning in power. He will rebuke the adversary and make us

#### A HOLY AND CONQUERING PEOPLE.

Jesus came down from the Mount of Transfiguration, where He had talked with Moses and Elias concerning the world's redemption, to find His chosen disciples, the instruments with whom He was to save the world, defeated, powerless in the presence of one devil. The poor father whose son was tormented came kneeling to Jesus, saying: "Lord, have mercy on my son, for he is . . . sore vexed. . . . I brought him to Thy disciples, and they could not cure him." Jesus said, "Bring him hither to Me." And Jesus rebuked the devil, and the child was cured from that very hour. Like this poor father, if the disciples fail us, let us go directly to Jesus, every man for himself securing the seal of the covenant, and we shall have a healed and holy and conquering church.

Jesus said: "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do." "And whatsoever ye shall ask in My name, that will I do." "If ye shall ask anything in My name, I will do it." In one of the fishing seaports of New England the inhabitants gathered on the beach just at sundown to see a whaling vessel in the offing come in from her long three-years' voyage. But an adverse wind sprang up and beat back the tacking craft. The wind was soon a gale, and as the night shut down it seemed impossible for the vessel to long survive. The anxious friends walked the beach and waited. But one poor woman, a widow whose only son was on that craft, went away to her lonely cabin, and there on her knees she poured out her soul to God. She laid hold upon Him by faith, urging His promises. All that terrible night she wrestled with God, and would not let Him go. Just at dawn her cabin door flew open and in bounded a stout young man, who caught her up in his arms, saying, "Mother, I knew you would pray me ashore." Dearly beloved, in this troubled time, when the ship which contains all that is valuable to the race, all that makes the race valuable, is being beaten about and driven toward the breakers, we must betake ourselves to prayer, and plead the promises and lay hold on God, crying, "We will not let Thee go unless Thou bless us." Then God will certainly bless us. We shall have power with men and with God, and shall prevail. And the God of all grace, who hath called us unto His eternal glory by Christ Jesus, will make us perfect, stablish, strengthen and settle us.

Brothers, when we count ourselves as nothing, as dead, if need be, and cry unto God for Israel, we are always heard and answered. Our Methodism, by her history, by her experiences, by her doctrine, and by her past conquests, stands as a representative

of supernatural power to save the lost. It is in the world as a convicting power. It means for the sinner repentance, faith, salvation, and a new life. It means that God can save the worst, that He can take the poorest human material and make it over into good men, new saints—ultimately into angels. It must not be found at our doors that we let this church die in our hands, and let supernatural power depart from our altars; that we let sinners cease to fear our Gospel, and allowed them to sport with us as with their own yokefellows, or laugh at us as strawmen. We must not be found dead on the highway with a card pinned upon our bodies, bearing the finger-marks of Satan, saying, "This man quenched the fire on the altars of Wesley and Asbury." O Lord, only if Thou wilt forgive our sins, we are in Thy hand! Do with us whatever seemeth good and meet to Thee.

Dear brothers and sisters in the church, we ask you to set apart the days from

MARCH 25 TO APRIL 1, INCLUSIVE,

as a season of fasting or abstinence and prayer. We ask you to assemble yourselves in your accustomed places of worship at least once each day, humble yourselves before God, worship Him, personally lay aside every weight and the easily besetting sin, and make earnest supplication to Him. We ask, also, that in your private and family prayers, you will daily implore God's mercy for the revival of His work of grace in each heart and throughout all our borders. Let us implore God for help that a family altar may be established in each Methodist home, where the Scriptures may be daily read and His blessing secured in rearing our children on His Word for Him, and also that in the time of our Thank Offering we may bring to His altars at least two million penitent seekers who shall find peace and security in His Church.

C. H. FOWLER,  
W. X. NINDE,  
I. W. JOYCE,

Com. on behalf of the Board of Bishops.

NOTE.—Dear brother, if you are to be absent, attending your Annual Conference during any part of this time of prayer, will you arrange to have your people meet daily during your absence and secure the best results for your charge and the church?

#### Work Among the Jews

IN a copy of the *Youngstown Telegram* (Ohio) of Jan. 24 there is an interesting reference to the recent conversion of Mr. Maurice Reuben, superintendent of the New Covenant mission to the Jews, Pittsburg, and contributing editor of *Immanuel's Witness*, their monthly organ published in Cleveland. In telling the story of his conversion he is quoted as saying: "A Christian friend said to me [he was a noted and strenuous Jew] that I would find out that by confessing Christ and by living up to His teachings I could get a solution of my troubles. Accordingly I began to read the New Testament with a desire to find out the ruth for myself, and I was soon convinced that Jesus is not merely a social reformer, but the only Saviour who alone gives rest to the weary and heavy laden. I came to Him with all my troubles, and today I stand here ready to confess Him as my personal Saviour and wish to be baptized in His name." Christian baptism having been administered to him, the superintendent asked all Jews present who believed on the Lord Jesus Christ and who were baptized in His name to stand up, and over a score of Jews and Jewesses rose from their seats, thereby testifying for their Saviour.



## OUR BOOK TABLE

**Theodore Beza: The Counsellor of the French Reformation, 1519-1605.** By Henry Martin Baird. G. P. Putnam's Sons: New York. Price, \$1.50.

We have already given most favorable notice to the previous volumes in this series on the "Heroes of the Reformation." Luther, Melancthon, and Erasmus have been previously treated. And now comes Beza. Zwingli, Calvin, Knox and Cranmer are to follow. When all are finished, it will be a most valuable contribution to history which no library can afford to be without. Prof. Baird has done admirable service in giving us, in this volume, the first life of Beza accessible to the general reader in English. He was by no means the least attractive of the Reformers, and his career well repays study. The volume is a very handsome one, admirably appointed in every way.

**John Selden and His Table-Talk.** By Robert Watson. Eaton & Mains: New York. Price, \$1.

The author does well to introduce this wise personality to this generation. He has done it in a lucid and informational way, as was necessary, for we judge that few know this remarkable man even by name. Selden was an English lawyer of profound ability and wisdom, who lived in the days of Charles I. In conversation he was particularly attractive; and as Johnson had his Boswell, so by a piece of good fortune for the world Selden had his omnipresent amanuensis, one Rev. Richard Milward, who caught up his brilliant and wise sayings and reduced them to writing. This book is especially profitable reading.

**The Beacon Biographies.** Small, Maynard & Company: Boston. Price, 75 cents.

No more interesting, instructive and charming series of books is coming from the press than this now being issued by these enterprising publishers. Having read the previous volumes, we rejoice in the three additional that lie on our table. They are: "Frederick Douglass," by Charles W. Chesnutt; "John Brown," by Joseph Edgar Chamberlin; "Aaron Burr," by Henry Childs Merwin.

**Nineteen Centuries of Missions.** A Handbook Primarily Prepared for Young People. By Mrs. William W. Scudder. With an Introduction by Rev. F. E. Clark, D. D. Fleming H. Revell Company: Chicago. Price, \$1.

This brief history of missions is prepared for the use of Sunday-schools and for young people's missionary and Christian Endeavor Societies. The volume is comprehensive and accurate.

**How Christmas was Kept in Heaven.** By Rev. Norman Plass. Fleming H. Revell Company: New York and Chicago. Price, 50 cents.

In this beautiful poem, profusely illustrated, the glories of a Christmas in heaven are attractively revealed.

**Right Living as a Fine Art.** By Newell Dwight Hillis. Fleming H. Revell Company: New York and Chicago. Price, 50 cents.

This poetic and prophetic preacher makes, in this thin, attractive book, a characteristic study of Channing's "Symphony" as an outline of the ideal life and character.

## Magazines

— The complete novel in the February *Lippincott* is by Louis Zangwill, entitled, "The Siren from Bath." The second in the series of Mormon stories by Mrs. J. K. Hudson — "A Stake of Zion in the Wilderness" — appears this month. There are poems by Cecilia Beaux and Clarence Urry, and stories or articles from Francis Churchill Williams, Prof. Albert H. Smyth, Herbert Hudson, Henry T. Finck, Elizabeth B. Custer, and Stewart Edward White. (J. B. Lippincott Co.: Philadelphia, Pa.)

— "Housekeeping in the Army," "A Suburban Home," "Déjeuner à la Fourchette with Madame Begué," "Light Housekeeping," "The Virtues of a Damp Cloth," "Domestic Science in Agricultural Colleges," "The Dishes of Our Colonial Ancestors," are the titles of contributions to the February issue of the *American Kitchen Magazine*. The departments, "From Day to Day" and "Seasonable Dishes," are filled with useful and suggestive hints and recipes. (Home Science Publishing Co.: 485 Tremont St., Boston.)

— The young readers of *St. Nicholas* are introduced, in the February number, to the Great Sphinx, in the frontispiece and in Emma J. Arnold's "Story of the Sphinx," with illustrations by Harry Fenn and Malcolm Fraser. Elbridge S. Brooks tells the story of "An Unsuccessful Colony." A Chinese pastime is described by Alfred D. Sheffield in "Pigeons of Peking." In "A Favorite Birth Year" Joseph B. Gilder calls attention to the fact that Lincoln, Gladstone, Tennyson, Poe, Holmes, Darwin, Mendelssohn, Chopin, and other famous men were all born in 1809, three of them in the month of February. Further wonders in bubble-blowing are described by Meredith Nugent. There is the usual abundance of stories, verses and pictures. (Century Co.: New York.)

— The January number of the *Land of Sunshine* is very attractive and interesting, opening with an illustrated article by the editor upon "One of the Old Guard" — Brig. Gen. Harrison Gray Otis. Other papers include, "A Mission Saint's Day in 1868," "A Fiesta at Mesa Grande," "Saving the Ranch," "Pioneers of the Far West" (III), "My Brother's Keeper" (VI), with poems, and pictures giving inviting glimpses of the sunshiny land of Southern California. (Land of Sunshine Publishing Co.: Los Angeles.)

— Readers of *Frank Leslie's Popular Monthly* will turn first, in the February number, to the profusely illustrated article upon "The Fighting Boers," by Harold Boice. The leading place is accorded "The Centennial Anniversary of the Death of Washington," illustrated with reproductions from many rare old portraits and from photographs. Major General Miles shows the advantages and disadvantages of "An Army Career." "The Railway Mail Serv-

ice" is described by R. C. Jackson. Bret Harte provides a story this month entitled, "The Youngest Miss Piper." (Frank Leslie Publishing House: New York.)

— The *American Journal of Sociology* for January contains several very suggestive and informational contributions, especially helpful to those who are studying social conditions and the real needs of the people. Prof. Shailer Mathews has a strong paper on "The Christian Church and Social Unity," and Prof. Albion W. Small on "The Scope of Sociology." Frances A. Kellor makes a thorough "Psychological and Environmental Study of Women Criminals." (The University of Chicago Press: Chicago.)

— The *Quarterly Journal of Economics* for February contains four comprehensive articles. F. W. Taussig treats "The Iron Industry in the United States" in a first paper. John Cummings writes of the "Ethnic Factors and the Movement of Population;" John A. Fairlie of "The New York Canals;" and Thornstein Veblen presents the third paper on "The Preconceptions of Economic Science." (George H. Ellis: Boston.)

— The *Biblical World* for February will be of special interest to students of the Bible because of the very interesting illustrated "appreciation" of the late Prof. Alexander Balmain Bruce. There is an excellent portrait of Dr. Bruce and his associates. "Constructive Studies in the Life of Christ," by Ernest D. Burton and Shailer Mathews, are very suggestive and luminous. (The University of Chicago Press.)

— The *Book Buyer* for February gives as a frontispiece a portrait of Algernon Charles Swinburne from the original drawing by Dante Gabriel Rossetti — a face like that of a dreamy girl with a profusion of loosely curling hair. "The Rambler's" department permits us to view portraits of Winston Spencer-Churchill, George W. Stevens, W. H. Fitchett, Clement Scott, William Archer, John Ruskin, and others. W. D. Howells writes about Frank Stockton and his stories. Many are the leading and new books that are reviewed discriminatingly in this magazine. (Charles Scribner's Sons: New York.)

— Portraits of Prof. Wolfelin, Anthony Hope-Hawkins, Mrs. de la Pasture, David Belasco, Bernard Quaritch, Sienkiewicz and his daughter, Vance Thompson, Olive Schreiner, and Count Tolstoi and his wife, appear in the "Chronicle and Comment" department of the February *Bookman*. The topics treated this month are: "American Opinion on the South African War," "The Ghetto in Literature," "Unwritten Books," "The Equipment of the Literary Man," "Great Newspapers of Continental Europe." Of special interest are "New Leaders in American Illustration," and "Some Pioneer New York Publishers." Several new and important books are critically reviewed. (Dodd, Mead & Company: New York.)

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## THE SUNDAY SCHOOL

## First Quarter Lesson X

SUNDAY, MARCH 11, 1900.

MARK 2: 1-12.

Rev. W. O. HOLWAY, D. D., U. S. N.  
THE PARALYTIC HEALED

## I Preliminary

1. GOLDEN TEXT: *The Son of man hath power on earth to forgive sins.* — MARK 2: 10.

2. DATE: A. D. 28, summer.

3. PLACE: Capernaum.

4. PARALLEL NARRATIVES: Matt. 9: 2-13: Luke 5: 17-32.

5. HOME READINGS: Monday — Mark 2: 1-12; Tuesday — Acts 10: 34-43. Wednesday — Psa. 25: 1-18. Thursday — Psa. 103: 1-12. Friday — Isa. 43: 18-25. Saturday — 1 John 1. Sunday — Luke 5: 17-26.

## II Introductory

Our Lord had completed His first missionary circuit of Galilee and had returned to Capernaum. He was teaching in a house one day, with a number of watchful and jealous scribes among His hearers who had gathered to investigate His power and doctrine, when a paralytic, utterly helpless and borne on his pallet by four of his friends, was brought to the door. Unable to press their way through the crowd, the bearers conveyed the sick man to the roof, and, making a hole through the tiling, lowered their friend directly into the presence of Jesus. There was no lack of faith in this case, and no delay, therefore, was necessary to invoke it. But Jesus saw more in this case than the spectators saw. He read a deeper wish in the man's heart than even the desire to be healed. And to this unspoken desire He at once responded, in the startling words: "Son, thy sins be forgiven thee." A murmur of condemnation rose at once from the unbelieving critics around Him. They accused Him of blasphemy. Jesus met the charge instantly and answered it. They were judging Him as a man merely, while He claimed to be more than man — the Messiah, the Son of God. Being the latter, to forgive and to heal were equally easy. The forgiveness which He had granted was an invisible act; to heal would be something palpable, and would carry with it its own evidence. Therefore that they might have proof that He was not a blasphemer, that He was the Son of man and therefore possessed "power on earth to forgive sins," He wrought before them a visible act of almighty power. He bade the prostrate man arise and take up his bed and walk. And the man, to the wonder of all, instantly obeyed.

## III Expository

1. Again he entered — R. V., "when he entered again." Capernaum — His own city (Matthew). Says Theophylact: "Bethlehem brought Him forth, Nazareth brought Him up, and Capernaum was His dwelling-place." After some days — supposed to have been at the close of, or during, His circuit of Galilee. Noised — reported. His return had probably been quiet, unheralded. The excitement which followed the healing of the leper (Mark 1: 40-45) had driven Him into a temporary seclusion. On His return home He avoided notoriety. In the house — "at home," probably in Peter's house, but some think with His mother and brethren (Matt. 4: 13).

2. Straightway — omitted in R. V. Inasmuch that — R. V., "so that." No room to receive them — R. V., "no longer room for them." Not as much as — R. V., "not even." So great was the crowd that not merely the rooms, but the entrances, were blocked. In the company, as we learned subsequently, were "Pharisees, doctors of the law, and scribes," who had gathered "from Galilee, Judea and Jerusalem," attracted by His fame, and watching to detect in Him imposture or double-dealing. He preached (R. V., "spoke") — talked, probably, in a familiar way, about the kingdom of God and the conditions of membership in it. From Luke's expression, "the power of the Lord was present to heal," it has been conjectured that our Lord had already wrought some miracles of healing before or during His discourse.

3. They come unto him (in the R. V., "And they come, bringing unto him a man sick of the palsy, borne of four"). — "The Greek word for 'palsy' is a general term which includes all varieties of paralysis. The science of medicine had not gone far in our Lord's day. Comparatively few diseases had been defined with modern minuteness, and this will account for the fact that so many of the afflicted brought to Jesus for healing are described as 'palsied,' or blind, or fever-stricken, or lepers. In these four general groupings, doubtless, a large number of variant troubles were classed" (Doherty). Borne of four — utterly helpless, lying in a hammock or mattress slung between them.

4. For the press — R. V., "for the crowd." They uncovered the roof. — Luke says, "they went upon the housetop, and let him down through the tiling;" a successful expedient, and not a difficult one, considering the way Eastern houses are built — low, flat-roofed, with outside stairways leading up. They lowered their friend, pallet and all, "into the midst, before Jesus." The bed — a pallet, litter, or simply a mat.

A modern roof would have to be untiled or unshingled or scraped away, but the oriental roof would have to be dug into to make such an opening as was required. A composition of mortar, tar, ashes, and sand is spread upon the roofs and rolled hard and grass grows in the crevices. On the houses of the poor in the country the grass grows so freely that goats are put upon the roofs to crop it. In some cases, as in this (see Luke 5: 10), stone slabs ("tiles") are laid across the joists. So that these men were obliged not only to dig through the grass and earth, but to pry up the stones (Vincent).

5. When Jesus saw their faith, he said (R. V., "and Jesus, seeing their faith, saith"). — It was not their cleverness, or perseverance in coming through the roof, which He saw, but their faith — the sufferer's as well as that of his friends. Son — an affectionate term, equivalent to "my child." Thy sins be forgiven thee (R. V., "are forgiven"). — Before he or his friends had asked, audibly, for even cure, the highest of all blessings was granted. Our Lord is more ready to give than we to ask. Many commentators find a connection between this man's sins and his sufferings (Meyer, and others). Schaff questions this. In Matthew, our Lord's salutation to the sick man is, "Son, be of good cheer." Our Lord's words show at once His own sinlessness and His kingly dignity as the Messiah.

He read in that sufferer's heart a deeper wish than appeared in the outward act, the consequences of a burden worse than palsy, the longing for a rest more profound than release from pain — the desire to be healed of guilt. It was in reply to this tacit application that the words, "Thy sins be forgiven thee," were spoken (F. W. Robertson).

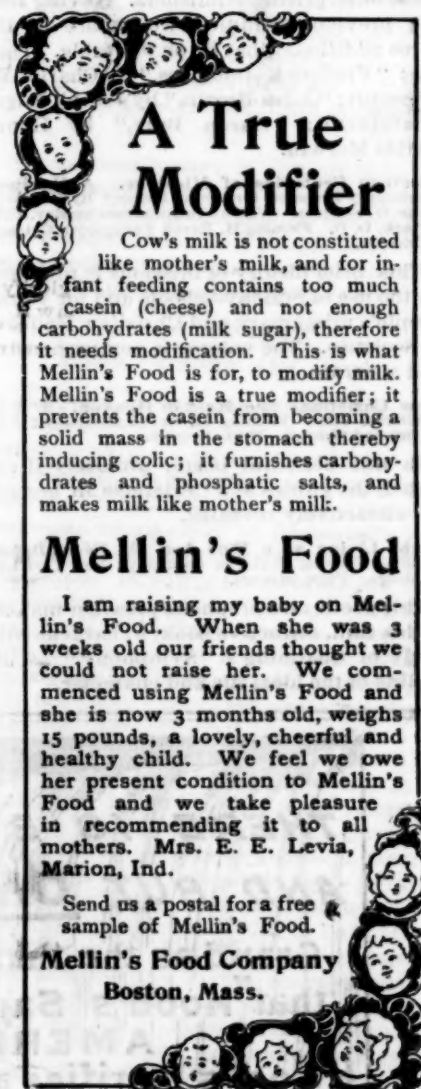
6. Scribes — rabbis, many of them, belonging to the Pharisaic order; "the theologians, the jurists, the legislators, the poli-

ticians, and, indeed, the soul of Israel." "They had scented heresy from afar, and had come to pry, censoriously and inquisitorially, into the teaching of the upstart rabbi" (Morrison). Reasoning in their hearts — not speaking aloud, but holding a mental colloquy with themselves.

7. Why doth this man thus speak blasphemies? (R. V., "Why doth this man thus speak? He blasphemeth.") — They were right in their theology, but wrong in their application. Only God, against whom sin is committed, can forgive transgressions. Any mere man who presumes authoritatively to forgive sins is a blasphemer. This "man" had done so — had done what no prophet however holy ever assumed to do — and was therefore condemned. But their error consisted in not seeing that Jesus was more than human — superhuman. He took occasion, therefore, to confirm His divine claims by working a miracle. "This man" was said contemptuously. But God only — R. V., "but one, even God."

Blasphemy is committed when (1) things unworthy of God are ascribed to Him; (2) things worthy of God are denied to Him; (3) the incommunicable attributes of God are attributed to others (Bengel).

8. Immediately when Jesus perceived (R. V., "Straightway Jesus perceiving"). — They had not spoken; they had no need to speak: Jesus knew what was in man, and was in the habit of answering the very thought of the heart. What new evidence must this have furnished of His divinity! Says George Herbert, "God sees hearts as we see faces." Whedon comments: "To know the hearts of men was, with the Jews, a test of the true Messiah's claims. When Bar Cocab declared himself the Messiah, the rabbis quoted Isaiah 11: 3, and examined



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him to see if he could reveal the secrets of their hearts. He failed and they slew him." **Why reason ye?**—in Matthew, "wherefore think ye evil?" Christ's claim is a bold one, but consistent. If He were what He claimed to be, it *was* evil, sinful, for them to misjudge Him as they had done, or question His power to forgive.

The thoughts of a man's heart—what millions are there of them in a day! The twinkling of the eye is not so sudden a thing as the thinking of a thought; yet those thousands and thousands of thoughts which pass from thee, that thou canst not reckon—they are all known to God (Biblical Museum).

9. **Whether is it easier?** (R. V., omits "it").—Both are impossible to a mere man. To say—with accompanying power. The idea is: The more difficult assertion to you, though by no means the easier in itself, is to order this helpless man to rise and walk. I will do this visible, but less difficult, thing, as a proof that I can do also the invisible thing—viz., forgive sins. "If I can by a word heal this paralytic, is it not clear that I must be One who has also power on earth to forgive sins?" (Farrar.)

10. **That ye may know**—have convincing, palpable evidence. **The Son of man**—a title borrowed from Dan. 7: 13, and understood by the Jews to be Messianic. **Power on earth**—authority brought from heaven, and a prerogative of My divine nature.

Bengel finely remarks: "This saying savors of heavenly origin." The Son of man, as God manifest in man's flesh, has on man's earth that power which in its fountain and essence belongs to God in heaven (Alford).

11. **I say unto thee.**—The forgiveness had already taken place. It was independent of the healing, which might, or might not, have been added. It was added in this case, primarily, to establish Christ's claims. Priestly claims to absolve sins, when submitted to a test like this, ingloriously fail.

12. **Immediately he arose, took up** (R. V., "he arose, and straightway took up").—"The couch had borne the man; now the man bore the couch" (Bengel). **Amazed.**—It does not say that they believed. Wonder is not faith. **Glorified God.**—In Luke's account the man himself also "glorified God." The impression produced was a powerful one. The feelings of the multitude were mingled—fear (awe), amazement, gratitude ("glorified God"). Our Lord requires of His disciples that their "light" should "so shine before men," that, seeing their good works, men should "glorify" their Father in heaven. Never saw it.—

"Christ's works were without precedent. When we see what He doeth in healing souls, we must own that we never saw the like" (M. Henry).

#### IV Inferential

1. He who cares for others cannot hide himself; the world will find him out.

2. The preacher of truth, who realizes that he has a message, will not lack an audience.

3. What faculty of man does not sin paralyze? The will, the conscience, are blunted by it. And is not sin, consciously, the fruitful source of many of our ailments and disabilities?

4. The truest friends are those who help us Christward. Happy those whose chosen friends are numbered among believers!

5. If the ordinary channels of approach are blocked, we should not hesitate to resort to extraordinary ones. Everything must give way that intervenes between the soul and Christ.

6. True faith in Christ will not fail of recognition from Him.

7. Jesus reads the unspoken wish of the heart.

8. If we keep company with the Word of God, we shall find in it "a discernment of the thoughts and intents of the heart."

9. Jesus made no claim which He did not abundantly substantiate. We can trust in His absolution.

10. No spiritual palsy can exist if brought in contact with Him who is the Life.

11. Miracles of soul-healing continue to amaze and confound unbelieving spectators.

#### V Illustrative

1. The forgiveness of Christ did not remove the palsy; that was the result of a separate, distinct act of Christ. It is quite conceivable that it might never have been removed at all, that he might have been forgiven and the palsy suffered to remain. God might have dealt with him as He did in David's case; on his repentance there came to him the declaration of God's pardon; his person was accepted, the moral consequences were removed, but the natural consequences remained. "The Lord hath put away thy sin; nevertheless the child which is born to thee shall die." Consider, too, that without a miracle they *must* have remained in this man's case. It is so in everyday life. If the intemperate man repents he will receive forgiveness; but will that

penitence give him back the steady hand of youth? Or, if the suicide, between the moment of draining the poisoned cup and that of death, repent of his deed, will that arrest the operation of the poison? A strong constitution or the physician may possibly save life; but penitence has nothing to do with it. Say that the natural penal consequence of crime is the scaffold; did the pardon given to the dying thief unroll his hands? Did Christ's forgiveness interfere with the natural consequences of his guilt? (Robertson.)

2. The lofty words of Jesus at once caught the ears of the lawyers on the watch. They sounded new, and to be new was to be dangerous. Nothing in Judaism had been left unfixed; every religious act, and, indeed, every act whatever, must follow minutely prescribed rules. The law knew no such form as an official forgiving of sins, or absolution. The leper might be pronounced clean by the priest, and a transgressor might present his sin-offering at the temple, and transfer his guilt to it by laying his hands on its head and owning his fault before God, and the blood sprinkled by the priest on the horns of the altar, and towards the holy of holies, was an atonement that "covered" his sins from the eyes of Jehovah, and pledged His forgiveness. But that forgiveness was the direct act of God; no human lips dared pronounce it. It was a special prerogative of the Almighty, and even should mortal man venture to declare it, he could only do so in the name of Jehovah, and by His immediate authorization. But Jesus had spoken in His own name. He had not hinted at being empowered by God to act for Him. The scribes were greatly excited; whispers, ominous headshakings, dark looks, and pious gesticulations of alarm, showed that they were ill at ease. "He should have sent him to the priest to present his sin-offering and have it accepted; it is blasphemy to speak of forgiving sins; He is intruding on the divine rights." The blasphemer was to be put to death by stoning, his body hung on a tree, and then buried with shame. "Who can forgive sins but One, God?" It was the turning point in the life of Jesus; for the accusation of blasphemy, now muttered in the hearts of the rabbis present, was the beginning of the process which ended after a time on Calvary; and He knew it (Gielke).

The brightest day on earth casts shadows; but in heaven we shall walk in such omnipresent light that there can be no shadows.

## THE SINGER CABINET TABLE.



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## Epworth League Department

Edited by REV. MATTHIAS S. KAUFMAN, Ph. D.

### Certainly

"Mother, I believe God always hears when we scrape the bottom of the meal barrel, don't you?" said a little boy whose home was one of very limited supplies; but their Heavenly Father never allowed them to suffer seriously for common necessities. Does God hear? Without shadow of doubt. Does He not always honor the confiding soul? Mungo Park was in the centre of Africa, five hundred miles from any European settlement. He had been robbed and left to die. Overcome by despair, he fell to the ground and there spied a tiny moss. It attracted his attention. "How fragile! How delicate! How exquisite! Who made it? Who cares for it? If God protects that helpless little plant, will He not much more care for me?" These reflections created courage. Trust awakes and clings. He rises to find deliverance at hand. Wonderful is God's adaptation of the whole universe to the welfare of His dear children! For the timid and weak and lowly He has a tender care. Lowell's violet charmingly tells the story:—

"I feel as weak as a violet,  
Alone 'neath the awful sky.  
As weak, yet as trustful also;  
For the whole long year I see  
All the wonders of faithful nature  
Still worked for the love of me.  
Winds wander and dews drip earthward,  
Rains fall, suns rise and set,  
Earth whirls, and all but to prosper  
A poor little violet."

### The Youthful Spirit

How beautiful in itself, and how surpassingly sublime in its possibilities! It is blithesome. How charming that merry-hearted, ruddy-faced, bubbling-over-with-innocent-gladness young fellow that Browning sees David to be! From his full soul breaks forth,—

"How good is man's life! how fit to employ  
All the heart and the soul and the senses forever in joy."

It is as refreshing to us as the ripple of a brook or the warble of the lark. At one time when Mr. Grant White was in the home of Barile Patti, a young, slender, swarthy, bright-eyed girl ran into the room, chirped at her mother, and ran out again caroling as she went. Upon Madam Patti being asked if her daughter was going to make a singer, she replied: "I hope so, I believe so;" and then called: "Come, sing a little, Adelina, for the gentleman." Thereupon the girl perched on the arm of a chair and sang like a bird some sweet Italian air. This completed, she was away on some chosen errand, as blithesome and buoyant as a butterfly.

Artlessness is a youthful trait—a trait, sad to say, which designing men often take advantage of to lure the young in paths of vice. However, when properly guarded, it is wholesome and interesting. The ostrich when young is artless and so unsuspecting that it will follow any one who speaks to it, never dreaming of harm. But, like many people, when it grows older it becomes suspicious, and will flee from you with the swiftness of a greyhound.

Happy are they who retain the ingenuous spirit of youth, but have sufficient judgment to guard it from injurious abuse.

Enthusiasm is common to youth. How exhilarating! How dull are those who never enthuse over anything! It is claimed that nothing great was ever achieved without it. Youthful enthusiasm is more marvelous in its results than the lyre of Orpheus which mythology clothed with the power of charming beasts and birds and even moving into place the stones of a rising temple. What is more contagious? Numberless are the proofs that this quality will flourish in adversity, kindle in the hour of peril, and inspire to deeds of worthy renown.

The youthful spirit in its essentials may be preserved far into the years of maturity. This may be done by keeping the heart young through purity and faith, through clean thoughts, holy aspirations and lofty ideals. Nestle close to God's great throbbing heart. Live under the sunshine of His approving smile. Keep your life where the beauty and fragrance and music of heaven may constantly enliven and regale it. Thus may your soul find that time writes no wrinkles on its brow, and it may ultimately bask forever in the radiance of immortal youth.

### Socials

A racy speaker at a young people's convention struck a sarcastic attitude and said: "We have no upper room for prayer now. Our greatest room is the basement, where we hold socials and serve ice-cream and cake. We do have a prayer-meeting; but in it we repeat poetry, and have long, cold pauses." Another worker said: "Christ never refused an invitation to a social gathering. His first miracle was at a wedding feast. The Social committee's work is most important of all, because theirs is the duty of bringing in new people." What is your opinion? Evidently you see that crystal streams, both fertilizing and refreshing, may flow from the social fountain. It is a source of rich blessings when not abused. All that it needs is kindly and judicious management. Let the League socials be occasions of pure and elevating pleasure—bright, merry, friendly, unselfish, promotive of true courtesy and refinement. We should cultivate the best form of sociability, remembering that we are to be social not alone for personal enjoyment, but "social to save."

### Encouragement

Mrs. Annie E. Smiley, who has long rendered such splendid service for the Juniors, writes as follows: "Your words in the January Epworth League Department of ZION'S HERALD, 'Whatever else you do, or fail to do, surely make 1900 your year with Jesus,' touched my heart, and called forth a whispered 'Amen.' May God grant us a great ingathering of precious souls in Sunday-schools and young people's and children's societies as we walk and talk with Jesus during this closing year of the century!"

Why not? God is very willing, and the classes here mentioned are tender-hearted,

easily impressed. If they are not won to Christ this year, they may never be saved. How unspeakably sad that this great harvest-field of spiritual grain should be allowed to perish solely from lack of willing reapers. This writer was only ten years of age when he gave his heart to Christ. Hence he thoroughly believes in the conversion and early Christian training of the young. Who will make new, vigorous and systematic effort this year to save our girls and boys?

### A Stronger Religion

Major Susie Swift, working in the slums of New York, found a bright, gifted girl who had wandered from the path of purity. She expressed a desire to reform, and was taken to a pleasant home up the Hudson River. Here she remained six weeks, when she thirsted again for her old life of sin, saying to the Major: "Your religion is not strong enough for me." There was not enough in it to expel the evil desires of the carnal nature. Is not this the deepest need of our Epworthian hosts—a religion with sufficient grip and force to keep us in the narrow way, and in addition to supply us with enough spiritual strength to rescue those who are sinking in the sea of sin? Would you be a strong, stalwart, effective worker? Take time each day to be alone with God "until endued with power from on high." Feed upon the Word. Press to the inner circle of Christ's most obedient disciples. A stronger religion is essential to triumph.

### "A Reading College"

This is the name adopted by the League of the First Methodist Episcopal Church, South, in Atlanta, Ga., under its Literary Department. All who enter the college sign a pledge to read four books—one of which is to be a religious book—before June 1, 1900. Quite a list of works has been selected from which they may draw. Five open meetings, with attractive programs, are provided.

### Annual Conferences

How intensely interesting these occasions are, can be realized only by pastors

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and their families. Invariably they are accompanied with tears of sorrow and tears of joy. Such great interests are at stake, so much of usefulness and happiness depends upon them, that they attract much attention. With all their hopes and fears, failures and successes, they have been powerful instruments in advancing Methodism. Upon the whole, no better method of fitting together ministers and churches has yet been discovered. This year the interest will be intensified by the meeting of the Lay Electoral Conference, in preparation for the General Conference to convene at Chicago in May.

#### Exceedingly Appropriate and Helpful

General Secretary Thirkield asks our Leaguers to commit and use these hymns in their public service and private devotions. Cut out and preserve.

[Tune, "Greenwood."]

Breath on me, Breath of God,  
Fill me with life anew,  
That I may love what Thou dost love  
And do what Thou wouldst do.

Breathe on me, Breath of God,  
Until my heart is pure;  
Until with Thee I will one will  
To do or to endure.

Breath on me, Breath of God,  
Till I am wholly Thine;  
Till all this earthly part of me  
Glows with Thy fire divine.

Breathe on me, Breath of God,  
So shall I never die,  
But live with Thee the perfect life  
Of Thine eternity.

[Tune, "Boylston."]

Lord, in the strength of grace,  
With a glad heart and free,  
Myself, my residue of days,  
I consecrate to Thee.

Thy ransomed servant, I  
Restore to Thee Thine own;  
And from this moment live or die  
To serve my God alone.

#### Which Way?

Trials reveal character. Even those of us who know least about adversity will some time be tested. What effect then will difficulties have? That will depend upon the elements making up our lives. Shall we then become suspicious, morose, fretful? It is to be hoped not. Rather may we be like the amianthus. This mineral images the Christian whose real life cannot be unfavorably affected by assaults from without. Although flexible and delicate, it is indestructible. Throw it into the most intense heat, and from the flames it comes forth more beautiful than before. Thus is it with genuine worth.

#### Young Converts

Give them warm-hearted greetings. They should have no reason to question our sympathetic interest in them. Judge them very kindly. Commend their fidelity and devotion. Encourage them to take part in the social meetings. Teach them to form wise habits of daily Bible study and secret prayer. Impress them with the indispensable need of being faithful in the use of all the means of grace, private and public. Assure them that it is always better farther on in Christian experience. Help them to realize early the blessedness of being filled

with the Holy Spirit as an abiding personal Friend. "Feed My lambs," says the tender Shepherd.

#### The Out-going Pastor

Special burdens now press upon him. Subscriptions to church periodicals are due, benevolent collections must be looked after, Conference reports made out, history of his pastorate written in the church record, an up-to-date calling roll of members and friends prepared for his successor, besides numberless other miscellanies which demand his care. All these in addition to his usual round of duties. Packing and moving, severing relations, keeping patient, performing each duty with ministerial fidelity when exacting strains have uncovered the nerves—all this is a task of considerable proportions. Doubtless many of our Leaguers would gladly lighten the load of their pastor at this turn in the road could they only know what to do. Words of appreciation honestly spoken are always helpful. Having given himself unselfishly to the well-being of his flock, it is very gratifying and supporting to hear assurances that he has not labored in vain. Furthermore, where his income has been meagre, substantial expressions in material form may serve a good purpose. In any case do not underrate the value of praying for him.

#### Not "Of," but "For"

REV. CHARLES HARLEY SMITH, of Phenix, R. I., writes: "There is in the ministry of the Methodist Episcopal Church a time limit; but nowhere in the church is there an age limit. Age and years are not companion words. In a few churches the Epworth League is accused of dividing the membership. It is said to be an organization of those young in years, and others are not welcome. This mistake should not cause trouble. It is a grammatical error merely—the use of the wrong preposition. The Epworth League is not a society of young people so much as it is an agency of the church for young people—for reaching, winning, holding, saving, using them. All persons who will help the lads and lasses into a forward march and a heavenly, have a place in the Epworth League. All its literature, its meetings, its social life, its thought and endeavor, must be for young

people, but it does not seek to be of them alone, for it has neither age limit nor time limit."

#### Automobile Epworthians

What a strange and interesting era is ours! How greatly improved the means of travel—ocean palaces, steam drawing-rooms on wheels, electric cars, bicycles, and, most novel of all, the automobile gliding along our streets. How wonderful! It does not have to be dragged, or pulled, or pushed by some outside appliance. Its propelling power is within itself. How much like the true Epworthian! His love of righteousness, his enthusiasm for purity, his warm devotion to the Christ who abides in his heart, keeps him moving steadily and joyously in the upward way. He does not have to be coaxed, and coddled, and honored by office, and given his own way and fed on taffy in order to secure his co-operation in Christian work. No. He is willing to take any position or no position. Ready to stand for service or sacrifice. No one is burdened on his account. Smoothly he moves at will without being the least care to any one. Like his Master he lives "not to be ministered unto, but to minister." Hail, automobile Epworthians! "May your tribe increase" rapidly!

#### A Bird's-Eye View

Nineteen centuries have passed since our Saviour's advent, and yet only one-third of our race is even nominally Christian. We are told that not more than nine per cent. of earth's inhabitants are Protestant, fifteen per cent. Roman Catholic, and seven per cent. Greek Catholic. Today at least one billion souls are apparently without any true knowledge of God and of His Son, Jesus Christ. Much progress has been made, and grand encouragements are visible. But there are said to be two hundred and fifty million more persons in the non-Christian camp than there were when William Carey sailed for benighted India a hundred years ago. How immense the world-wide harvest-field! No wonder that missionaries call again and again, and call loudly for more workers and more money with which to garner the ripening and rapidly falling grain. The missionary spirit is in essence the Christian spirit. We must go into all the world and preach the Gospel to every creature. What a tremendous power would the League become if fired with zeal for the cause of missions!



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success means prosperity; good fortune; a wished-for result. The success of Pearline means more. It means that Pearline has proved itself the easiest, quickest, safest, most economical thing to use in washing and cleaning. It means that women

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## League Prayer Meeting Topics for March

REV. MATTHIAS S. KAUFMAN, Ph. D.

March 4 — How God Pays Men. Matt. 10: 30; 20: 1-16.

### DAILY READINGS

Monday. The incentives of reward. Proverbs 25: 21, 22; Hebrews 11: 24-26.  
Tuesday. Doing good for pay. Luke 6: 27-38.  
Wednesday. The riches of wisdom. Proverbs 8: 10-21.  
Thursday. The great price. 1 Peter 1: 13-21.  
Friday. Christ's wealth ours. 2 Corinthians 8: 1-9.  
Saturday. The wages of sin. Romans 6: 12-23.

The vineyard is the kingdom of heaven on earth.

Our own sinful hearts are parts of the kingdom.

The church militant is another, and includes each individual society.

This kingdom is designed to reach and embrace all mankind if they refuse not.

God has laid out the whole vineyard. All men are capable of service therein, and are called upon to render it.

The call has been published. Some laborers have responded. Definite wages have been fixed. The third-hour laborers entered the vineyard with the understanding that whatever is right the householder will pay. With those who may have accepted the invitation at the sixth and ninth hours no agreement is recorded. The eleventh-hour toilers also have specified to them that whatever is right they shall receive. Even the grumblers are justly rewarded. Wages and rewards granted by our Master are more equitable than those given by men. He takes into account not simply the amount of labor performed, but the spirit which prompts it is allowed large consideration.

### CLINKS

1. God lavishes this good coin of the kingdom upon the willing and cheerful workers.
2. With Him readiness is more than mere diligence.
3. This Householder does not always pay us in earth's currency, but in that spiritual gold which is fit for heavenly treasure.
4. If we serve for wages only, we miss the higher remuneration.
5. We cannot work at our best if too high an estimate is placed upon expected wages.
6. To be in God's employ should be both reward and inspiration.
7. The self-seeking servant justly receives the lowest pay and misses all the real joy of his labor.

What a choice privilege to be in the vineyard, to have any, even the lowliest place therein, because it is God's work we are trying to do! What a wise decision to accept the invitation and hence to become one of the chosen! The choice in itself is a reward. The opportunity of laboring where one's labor cannot be in vain, is another. The excellent association of toilers for Christ is a further compensation. The consciousness of a noble deed done with an unselfish motive and pure heart is itself a continual feast. A kind-hearted minister stopped in a street to watch a group of boys play marbles. One of them, dirty and ragged, attracted his special notice. His wit was ready and also his wickedness. But through his uncomely exterior the warm-hearted minister saw possibilities equal to a large vineyard. Taking the orphan boy to his own home, having him cleansed, giving him private instruction and then sending him to school, he soon discovered that he had a diamond, though in the rough. He was admitted to the bar, and afterward became a leader in Parliament. The good minister declared himself rewarded over and over again in the satisfaction of having shown this kindness to a

poor, neglected boy. Two decades passed, when one day the lawyer, entering his office, beheld an old gentleman seated in an arm-chair. At once he recognized his great benefactor. Rushing to his arms he exclaimed: "My best friend! All I have is yours. You gave me everything; you made me a man." That was a supreme moment of joy for the dear old gentleman. It was more than satisfaction. It was satisfaction illuminated with joy. But a higher premium is yet in store. Later he sits entranced by the rare eloquence of Curran in the House of Commons. Tears of rich appreciation flow as he contrasts the ragged street urchin with the mighty man developed therefrom. In his heart he thanked God for so abundantly rewarding his toil in the vineyard.

Our great Employer pays daily wages, and frequently adds special compensations. Then at the close of life's work-day He throws in an eternity of blessedness. What a privilege to work for such a Master!

March 11 — Rejecting Christ. Mark 12: 1-9.

### DAILY READINGS

Monday. Proofs of the divine love. Romans 5: 6-11.  
Tuesday. Christ's attitude toward men. Galatians 1: 1-5; 2: 20.  
Wednesday. Overtures of the Spirit. John 6: 68; 1 Thessalonians 5: 19.  
Thursday. The sin of rejection. Matthew 23: 29-30.  
Friday. The re-crucifixion of Christ. Hebrew 6: 4-6.  
Saturday. Indifference. Hebrew 2: 1-3.

Time. Tuesday, April 4, A. D. 30, on the last day of our Saviour's public teaching.

Place. In one of the courts of the women, probably in the court of the women also spoken of as "the treasury."

Circumstances. It must have been apparent, as soon as He reached the temple, that searching Tuesday morning, that plans for silencing Him had been formed. Politicians and ecclesiastics, ignoring all other differences, united in the systematic undertaking. It is His last day in the great temple. Terrific are the truths He hurls at them. Never were His words more scathing. Having successfully met all their attacks, He turns upon them with this parable as a revelation of their coming doom. That very night He was covertly condemned to death. Forty years afterward His prophecy was fulfilled, when from the armies of Titus awful destruction fell upon the city.

### SIDE ISSUES

1. The grapevine is called the emblem of Palestine, as the rose of England and the thistle of Scotland.
2. The vineyard is often used in the Old Testament as a figure to set forth the distinctive privilege of the Jews under the old covenant. To us the vineyard figures our personal opportunities, privileges and blessings. The fruit required of us is right knowing, right teaching, right willing, right doing, right living.
3. The under husbandmen are those to whom the Lord of the vineyard gave the lease for a time. In return this trusted husbandman was to give the Lord a portion of the fruit, just as farms now are let "on shares." Primarily these were the Jews. Now each one of us is a husbandman.
4. The servants were messengers of the owner. In this long roll we find all the prophets. Later come Peter, James, John, Paul, and other apostles. In our present-day list we find more than ever of these fearless men and true, who dare speak the truth in love as loyal mouthpieces of the Lord.
5. The Son needs no explanation. The

mention of His name should awaken reverence in all our hearts. Once Charles Lamb, in company with some literary friends, revealed his reverent spirit as follows: It was asked by one what the probable effect upon them would be if Dante should suddenly enter the room. Awestruck were they at the thought of seeing him who in fancy had trodden the fiery pavement of the Inferno. Another inquired: What if Shakespeare were unexpectedly to appear in their company? "Shakespeare! Shakespeare!" several exclaimed. "That thousand-souled man!" Throwing his arms up, his face glowing with keen appreciation, Lamb said, "How I should welcome him." Then another spoke slowly and feelingly: "What if Christ should enter?" Instantly Lamb's face and posture were changed, as he said with solemnity: "Of course then we should all fall upon our knees." How suggestive of a truly great soul is such reverence!

### SEVEN WARNINGS

1. If we reject love, we accept selfishness.
2. If we neglect Christ, we reject Him.
3. We may reject the Son, but must reckon with the Father.
4. Failing to own the Messiah is rejecting the Saviour.
5. Life is robbed of its real beauty to him who rejects its Author.
6. Every intentional or known sin is a rejection of the Redeemer.
7. If we reject the only Saviour, there is no hope of salvation — we lose all.

March 18 — Ye must be born again. John 3: 1-15.

### DAILY READINGS

Monday. The new birth. 2 Corinthians 5: 14-17.  
Tuesday. Born by the Spirit. 1 Peter 1: 22, 23.  
Wednesday. The cleansed life. Galatians 5: 16-25.  
Thursday. Vision clarified. Acts 2: 4-18.  
Friday. Life serviceful. 1 Corinthians 2: 1-12.  
Saturday. The Spirit-filled life. Ephesians 5: 15-21.  
Sunday. The new life. John 3: 1-15.

It is night. Old Jerusalem is at rest, save as here and there some burdened and anxious one wrestles with an irritating problem. One such is a wealthy Jew, member of the Sanhedrin. How Nicode-

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mus had passed the day, we do not know. Possibly he could not find time during its busy hours for the desired interview with Christ. His caution may have suggested the quiet night hour. At any rate, it is evident that he preferred this personal conversation to sleep. We must honor him for the splendid character thereafter manifested.

This intelligent ruler saw Christ as far more than an ordinary person, but at first did not perceive Him to be the real Messiah (v. 2).

"Cannot see the kingdom of heaven." Was not he of the stock of Abraham, and does not this give him credentials of membership in the kingdom? (v. 3.)

May we not conclude that our inquirer is in total darkness concerning the real purport of the new birth? (v. 4.)

"Born of water and of the Spirit" (v. 5). As a sign that he had put off the false faith, the Jewish proselyte was baptized on entering the Jewish Church. John the Baptist employed the same symbolic rite as a sign of repentance and purification.

"How can these things be?" (v. 9.) How natural and rational the answer! Spiritual birth gives spiritual life, opening up into a spiritual kingdom. Surely nothing so beautiful was ever taught in the rabbinical school.

#### SLANT LIGHTS

1. "The new birth." That supernatural transformation of a sinner into a Christian. "From above." Not springing out of the carnal nature. From a celestial Source its power is realized on earth. It is an inward renewal which dethrones the evil self and enthrones God in the heart, bringing it to rejoice in Him.

2. Its necessity. It is a law of being that like produces like. Out of plant life comes the plant. From animal life comes the animal. Only from spirit can spiritual life come. The non-spiritual person cannot understand spiritual things as can he who has experienced the new birth.

3. Its reality. This is demonstrated beyond all question by the multiplied millions who have experienced it. Every true conversion from sin to righteousness is positive proof of this reality. Blessed reality!

4. Its prerequisite. On the divine side, Christ's death on the cross as an atonement for sin. On the human side, repentance and faith. His part is finished. Man's part must be taken honestly.

5. Its conditions, more fully explained, include that practical repentance which abandons all known sin and trusts wholly in Christ for pardon and regeneration. Usually real sorrow, a godly sorrow, for having offended One so loving as Christ accompanies repentance. When it includes an utter abhorrence of sin and its complete abandonment it may be called perfect.

#### SIDE LIGHTS

1. In Nicodemus Christ had an audience of only one person. Yet He did not despise the opportunity of revealing the central fact of Christian experience. The sermon which led William Arthur, author of "The Tongue of Fire," to Christ was preached to a congregation of three. He has been a tremendous spiritual personality for half a century. Had the preacher concluded that his congregation was too small for the best he could give them, that masterly work of the power of the Holy Ghost in human lives might not have been written.

2. Jesus died that He might have the privilege of offering to mankind the wonderful possibilities of the new birth. "Mamma," said a little child to her mother, who was tucking her in bed, "what makes your hand so scarred and twisted?"

"Well," said the mother, "when you were a little babe, I heard a shriek one night upstairs after I had put you to bed. I ran up and found the bed on fire and your clothes afire. In tearing off the burning garments I twisted and scorched my hand till it has hardly looked like a hand since." Only her loving hand was nearly ruined. Christ's brow and hands and feet and side were pierced to save us from the dreadful flames of sin.

March 25—The Glory of Obedience. Matt. 21: 28-32; John 14: 21-26.

#### DAILY READINGS.

Monday. Life needs discipline. Matthew 4: 1-11.  
Tuesday. Training through obedience. Hebrews 5: 5-9.  
Wednesday. Success through service. John 12: 23-26.  
Thursday. Suffering often necessary. 1 Peter 1: 7-9.  
Friday. Heroism in a near duty. Acts 6: 5-15.  
Saturday. Power in steadfastness. Isaiah 40: 28-31.  
Sunday. The glory of obedience. Matthew 21: 28-32.

At Federal Hill, Baltimore, Colonel Warren gave orders to his Zouave guards that no one was to be admitted into the camp save officers in uniform. One Sunday morning in August, 1861, General Dix, who was in command of the troops guarding the city, walked over from Fort McHenry. As it was very warm he chose to wear an old linen duster instead of the coat belonging to his rank. In company with him was an aide with glittering shoulderstraps. When they reached the line of sentries, the aide in uniform was allowed to pass, but to his amusement the General found a musket barring his admission. "Why do you stop me, my man?" asked the General, with complacency. "My orders are to admit only officers in uniform," was his answer. "But don't you see that this is General Dix?" demanded the aide, angrily. "Well, between you and me, Major," said the Zouave, his eyes twinkling with merriment, "I see very clearly who it is; but if General Dix wants to get into this camp he had better go back and put on his uniform." "You are quite right, sentinel," observed the General. "I'll go back and get my coat." An hour later the commander, appearing in full uniform, allowed the guard reserve to be called out and graciously accepted the salute due his rank. By this incident his admiration for the whole command was greatly increased. In such strict obedience there is glory, because it is so implicit. This telling illustration gives us the first requisite to the glory of obedience—its implicitness. Back of true Christian obedience we find,—

1. Faith in God: (a) In His omnipotence. He has power upon which we may confidently rely. (b) In His omniscience. He knows so well all that is or can be, that no surprise can overtake or thwart His purpose for every obedient child. (c) In His omnipresence. Being never absent from us at any instant, there is no possibility of Satan striking us unprotected. (d) In His infinite love. He thinks so kindly of His trusting ones that His whole being is pledged to their welfare.

2. Reverence for God as the majestic Jehovah, including within Himself all conceivable perfections.

3. Genuine love for Him by reason of the sublime and yet touching revelation He has made of Himself to us, through His works and Word, and especially in His Son, our Saviour.

The faith, reverence and love due such a Being ought to render obedience easy, joyous, implicit.

#### THE HALO

This is the glory which all may legitimately seek—the glory of obedience. But not one flaw must it possess if it would wear this crown. "Ours not to make reply, ours not to reason why." Just doing His will, listening to His voice, heeding His orders, and leaving all consequences with Him. Forward, over every obstacle. On, on, ever on, till the final victory is won, whether it mean life or whether it mean death. Not until it reaches this perfect standard will the halo be visible.

A German captain was once drilling a company of volunteers. The drill ground was near the seashore. "Right dress." Every man is in line. "Right about face." The order is obeyed. "Forward march." Away they step. But the sea is before them. Nearer and nearer they approach. They reach the water and come to a sudden halt. "Vat for you stop? I no say halt," spoke the captain. "Why, captain, here's the water," remarked one of the soldiers. "Vell, vot of it?" cried the captain, greatly excited. "Vater is nothing. Fire is nothing. Everything is nothing. Ven I say 'forward march' den you must forward march." Right, captain! If all Christians would practice such obedience, how soon would this world be brought to the Master's feet! When the heroism and unquestioning obedience of the national soldier is duplicated by each member of the Christian army, then will Satan's hosts be routed, and the banner of Christ will wave in triumph around this earth.

"So nigh is glory to our dust,  
So nigh is God to man,  
When duty whispers low, 'Thou must,'  
The soul replies, 'I can.'"

Brockton, Mass.

#### Unnatural Hunger

##### A Sure Sign of Hidden Dyspepsia

"It was necessary to eat dinner at 11 o'clock," says Mrs. C. F. Ollman, 1131 Preston St., Rockford, Ill., "in order to have strength to prepare the noonday meal for the family.

"While I was drinking coffee I felt so faint at 11 o'clock that I was unable to proceed with the work unless I had lunch. If I missed the 11 o'clock meal, I was attacked with a severe sick headache.

"My complexion at that time was a sight, great blotches appearing on my face, and I was so nervous I could sleep but a few minutes at a time, and would wake in the morning more tired than when I went to bed.

"Our grocer called my attention one day to Postum Cereal Coffee. This was about three years ago. I immediately quit the use of coffee and took up Postum having it prepared properly. The change produced a remarkable result. In a week or two I was able to leave off the 11 o'clock lunch and take my dinner in the regular way with the rest of the family. My blotchy complexion disappeared and a natural complexion took its place. Now I can go from morning until night without a meal, if I desire, and no headache or inconvenience of any kind appears. I sleep sound as a baby, and my kidney trouble, which was more than serious, has entirely disappeared.

"A lady friend was recommended to try Postum, and a short time after, told me she was disgusted with it for it had no taste. I asked her if she boiled it carefully fifteen minutes after the real bubbling commenced. She said no, and in reply to another question, said she used only one heaping teaspoonful to the cup. I explained to her that she must use two heaping teaspoons to the cup and let it boil long enough. The next time I saw her she said she used Postum regularly and liked it very much indeed, and that it had made a great change in her health and the health of one or two members of her family."

It seems plain, from this experiment, that one is justified in the inference that coffee is an actual poison to many human beings, and sets up all sorts of diseases. The remedy is plain enough—to abandon the coffee and use Postum Food Coffee, which is sold by all grocers at 15 and 25 cents a package.



## THE CONFERENCES

### NEW ENGLAND CONFERENCE

**Boston Preachers' Meeting.**—On Feb. 19 an impressive memorial service for the late Dr. J. W. Merrill, Rev. W. J. Pomfret, and O. H. Durrell was the order of the day. On Feb. 26 Dr. Spencer gave a stirring address on Church Extension. Next Monday Dr. John Robertson, of Scotland, is invited to speak. Dr. Buckley and J. G. Woolley are expected March 19.

#### Boston District

**People's Temple, Boston.**—On the evening of Washington's Birthday, Rev. L. H. Dorchester, the pastor, delivered an able lecture on "Washington and his Times." The severe storm interfered somewhat with the attendance. The lecture was illustrated by one hundred patriotic views, and was received with favor and hearty applause by the audience.

**Bethany, Roslindale.**—At the fourth quarterly conference there was a large attendance, and reports from the various departments of church work showed a most encouraging condition. The request for the return of the pastor, Rev. A. H. Nazarian, for the fourth year was adopted by a unanimous vote. Remarks which showed high appreciation of the work of Mr. Nazarian during his three years' pastorate were made by several members of the board. Mr. Henry W. Bowen, who has been a member of official boards of various churches for more than fifty years, asserted that he had never known during all his experience a more united and harmonious official, nor one more willing to work in unison with the pastor. Another member of the board, who could not be present, sent a message saying that, as the member who had been for the longest term of years in Bethany Church, he had never known a pastor who had come nearer the hearts of the people, or who had drawn the society into a more compact working body than this devoted man. Mr. Bowen was elected a delegate to the Lay Electoral Conference.

**Uxbridge.**—This charge enjoyed a gracious revival under the labors of the pastor, Rev. H. B. Swartz, during the month of November last, assisted by three Salvation Lassies, resulting in a number of conversions. Fifteen have joined the church on probation, with more to follow. Soon after the close of the extra meetings Mr. Swartz was taken from the charge and sent as a missionary to Japan, to the great sorrow of the church. At the next quarterly conference Dr. Perrin, with the advice of the board, placed Rev. John Capen in charge until the next session of Conference. The meetings at present are well attended, with increasing interest and occasional conversions, while the spiritual condition of the church is progressing.

**Highlandville.**—The fourth quarterly conference was held, Feb. 1. The reports were gratifying and encouraging, that of the superintendent of the Bible school especially so. He reported the introduction of kindergarten methods, with the necessary furnishings, such as chairs, tables, blackboard, etc., all paid for or provided for, and the largest attendance in the history of the school. The conference expressed its appreciation of the pastor, Rev. J. H. Thompson, and his family, and a unanimous desire for their return for the fourth year.

**West Medway.**—The church in this place, in spite of discouragements that few churches have experienced, is hopeful and trustful. Presiding Elder Perrin has been generous of his time and sympathy during his two quarterly visits. Some have been converted, and the church is singularly united. While the people cherish the memory of Rev. E. A. Howard, who finished his last work here less than a year ago, they feel they were favored in the appointment of the last Conference. Rev. J. P. Chadbourne has given earnest service and excellent sermons, and the quarterly conference unanimously invited him to return another year. The entire community sympathizes with him in the death of his wife, who passed away recently, after two years of great suffering.

**South Walpole.**—Rev. L. J. Birney is closing a most successful year's work here. Church members have reconsecrated themselves to the Master's service, the class-meetings are well attended, and a deep spiritual interest is manifested. Twenty-seven, mostly young people, have been received on probation. The Epworth League is

doing good work. the Junior League, under the care of Mrs. Birney, is accomplishing a great deal among the children. The people are anxious to have Mr. Birney return another year.

W.

**Worcester, Laurel St.**—The current Minutes are glaringly in error as to the benevolences of this church. The treasurer holds receipts for sums as follows: Conference Claimants, \$37; Church Extension, \$4; Freedmen's Aid, \$4; Education, \$3; Church Aid, \$113; City Missions, \$50; Bishops, \$8. Through some strange oversight these spaces are returned in blank, and justice to an old and generous church requires this statement. Perhaps too great liberality is impossible, but our friends on the hillside come very near it.

**Trinity.**—With accustomed zeal a reception was accorded last week to the recently admitted probationers, 50 in number, at the home of Mrs. Lucie F. Harrison. The evening was a happy one for all concerned, and a pleasant feature in the new life into which these converts are entering. A grand good woman has just gone home, Mrs. Sarah C. Aldrich, the mother of Mrs. William Pettit and Mrs. Esther M. Clark. For forty-nine years she and her husband, Thomas P., have been residents of Worcester. A severe loss is suffered in the death of Mr. Charles E. Morse, who for a number of years has been a regular

and valuable member. He had attained the patriarchal age of 84 years. His widow is a member of the school board. In a recent sermon Dr. King paid his respects to the religious tramp, and he served him up to the king's taste. Would that every Methodist who contemplates changing his church location, for this or that reason, might have listened. In no denomination is there so little excuse for traveling as in ours, for in due time every one of us gets his innings, and thereby the man he likes. The Epworth League has conducted services at the Welcome Mission. The hospitality of the church at the recent Circuit League was up to Trinity standard, and that means a great deal.

**Coral St.**—Dr. Willard Scott, of Piedmont Congregational Church, gave a very interesting lecture on Abraham Lincoln in the course of winter entertainments.

**Grace.**—Ruth Cordis Long is again singing at the special meetings.

**Leicester.**—At the recent quarterly conference a most satisfactory condition of affairs was reported. Dr. Perrin was present and preached.

**Preachers' Meeting and Social Union.**—At the former remarks were made by Dr. Brady, of Grace, as to the requirements of the church editor. Laurel St. afforded place for the meeting, and refreshments were served by the ladies of the church. In the evening, Feb. 12, came the



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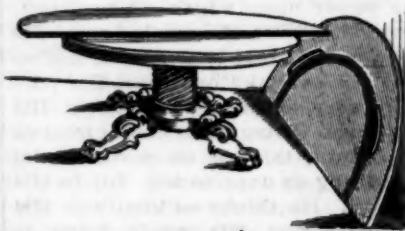
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Social Union in Grace Church, which was well attended notwithstanding the unfavorable weather. The talking of the occasion was by pastors of the local churches and was quite up to the standard.

**Norwegian.**—All of our people extend sympathy to Rev. and Mrs. Christian Petersen on account of the death of their infant son. Our brother is working valiantly for his cause, and the death of his boy is a severe blow. QUIT.

#### Cambridge District

**Marlboro.**—The work in this charge is marked by great harmony and earnestness. All departments are in a healthy condition, and the membership is steadily growing. The League lecture course, which closed early in the winter, was a fine success. Mrs. Pomeroy, the pastor's wife, gave her lecture, recently, on a trip to California. It was much enjoyed and highly commended, and netted a snug sum for the Ladies' Society.

#### Lynn District

**Wakefield.**—At the fourth quarterly conference, held Feb. 17, the pastor, Rev. Putnam Webber, received a unanimous vote to return for another year; but he probably will change and take another appointment at the coming Annual Conference. W.

**Newburyport.**—Mallallen Circuit of the Epworth League, comprising the chapters of Newburyport, Amesbury, Merrimacport, Salisbury, and Smithtown, held a most interesting gathering at the Washington St. Church, Newburyport, Thursday evening, Feb. 8. Rev. Archy D. Ball, of Boston University, lectured before an enthusiastic audience upon "The Age and the Christ," the speaker being frequently interrupted by applause. After the lecture refreshments were served by the entertaining chapter and a social hour was enjoyed.

C. E. MARSHALL, Sec.

**Ministers' Wives' Association.**—The Lynn District Ministers' Wives' Association was most

delightfully entertained at its February meeting by Mrs. Dillon Bronson, of Salem. An unusually large number of ladies responded to the cordial invitation, and a meeting of much profit was enjoyed by all. After the devotional service in charge of Mrs. J. M. Leonard, of Melrose, the regular business of the Association was attended to, following which Mrs. Blackett announced the program for the afternoon, which consisted of a piano solo by Mrs. Nims of Marblehead, a recitation by Mrs. Small of Lynn, a vocal solo by Mrs. Nims, and an original poem by Mrs. Stratton of East Boston. Rev. Dillon Bronson gave an informal talk on his travels abroad, illustrating the same with many interesting views. After a social hour, during which a tempting luncheon was served by the hostess, the meeting adjourned until May.

ANNIE WESLEY PHINNEY, Rec. Sec.

**W. F. M. S.**—The annual meeting of the Cambridge District W. F. M. S. was held in Emmanuel Church, Waltham, Feb. 15. The devotional exercises of the morning were conducted by Mrs. W. W. Colburn. Reports of the treasurer, superintendent of children's work, and the committees were given. Previous to the noon prayer, which was offered by Mrs. Charles Parkhurst, remarks were made by Mrs. Jesse Wagner, also by Miss Effie Young on the kindergarten work of Peking. But one change was made in the election of officers for the coming year, that of the secretary, Miss Susie F. Holway being elected to take the place of Miss Grace Smith, who was obliged to resign her office. Mrs. W. E. Knox is president of the district; Miss Ada Cushman, vice-president; Miss Ella Pray, treasurer; and Miss Elizabeth Wood, superintendent of children's work.

The afternoon session opened with Bible reading by Miss Clara Cushman. Miss Mary E. Holt conducted the "Thank Offering" hour. The address was delivered by Miss Harriett Freeman, of Boston, on "Pundita Ramabai" and the "Famine in India." Miss Freeman's acquaintance with Ramabai, who is interested in rescue work in India, and her knowledge of the great famine which is sweeping over that country at the present time, made her address very interesting and inspiring. Solos were sung by Mrs. Sharp and Miss Lois Draper, the latter being dressed in Chinese costume and singing in the Chinese language.

SUSIE F. HOLWAY, Sec.

#### Springfield District

**Springfield, Asbury First.**—There has been a quite good religious interest and a number of conversions, especially among members of the Sabbath-school. Rev. W. J. Heath's return was requested at the third quarterly conference, the members of the same "taking time by the forelock."

**Bondsville.**—The pastor, Rev. H. G. Alley, and wife are very greatly afflicted by a visitation of scarlet fever in their family. One of the children has at this writing (Feb. 17) already been for five weeks ill with scarlet fever, and another was stricken one week ago. In their anxiety and enforced isolation they need the sympathy of all Christian friends.

**Mittineague.**—In the past this church has depended very largely on three men for the conduct of its business. Business changes have called them from town; but those who are left are rising to the occasion, and the finances seem to be in good condition. There has been considerable religious interest. The people consider Rev. H. G. Buckingham just the man for the place; and the fourth quarterly conference unanimously requested his return. N. B. Garside is the delegate to the Lay Electoral Conference.

**Conway.**—Rev. E. V. Hinchliffe and wife are very highly spoken of by the people. The quarterly conference, held Feb. 13, unanimously desired his return for another year. The society have fitted up a pleasant room in the church as a reading-room for the people of the town, and find it well patronized, and, they believe, serving a good purpose.

**The Greenfield Group Convention** of the Epworth League was held in Conway, Feb. 13. The day was a wild one, a very heavy rain falling during part of the time. The streams of that hilly region were much swollen, the South River, which flows in front of the church, carrying double its usual quantity of water. The streets were miniature rivers. Yet an audience

of forty or fifty was present in the afternoon. A feature of the convention, which held three sessions, was a memorial service for the late George H. Carpenter, a prominent member of the church in Conway, and a man of spotless life. The "old-time love-feast," in charge of Presiding Elder Knowles, was an enjoyable service. Besides various other exercises, there were a paper by Mr. F. L. Chapman, on "Principles vs. Persons;" and addresses by Rev. C. E. Spaulding on "The Best Book—Why?" Rev. A. H. Herrick on "A Master Workman," and Rev. W. E. Morse, D. D., on "What shall We Read?" Despite the violent storm and the consequently much reduced attendance, the convention was an enjoyable and profitable one.

**Southampton.**—The pastor, Rev. T. C. Radoslavoff, and the faithful members are rejoiced at the good attendance upon the social means of grace—larger, we understand, than for a long time past.

**Spencer.**—On Feb. 11, Rev. R. E. Smith spoke on the life and work of Abraham Lincoln, to between three hundred and four hundred people. In the evening he spoke on Lincoln's moral and religious character.

**Westfield, West Parish.**—The wife of the pastor, Rev. J. A. Day, who has been a long time in the hospital at Westfield, has gone to Clifton Springs, N. Y., for further treatment. Her husband accompanied her, and preached a sermon in the Methodist Church there. Our brother and his wife need the sympathy and prayers of God's people.

**Wales.**—Rev. T. C. Martin, of Warren, occupied the pulpit of this church, Sunday, Feb. 4, in answer to a call from the pastor, Rev. G. L. Camp, who has been gradually recovering from an attack of pneumonia. Mr. Martin preached, in the morning, an excellent and powerful

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gospel sermon from Eph. 2:8. Another strong sermon followed in the evening from Eph. 4:28.

**North Brookfield.**—Rev. N. W. Deveneau, evangelist, of Worcester, recently conducted a three weeks' revival campaign. As a result there were several conversions and a quickening of the spiritual life of the church. During this Conference year 9 persons have been baptized, and 7 have been received to probationary membership, 1 has been admitted to full membership, 1 restored to fellowship, and 1 received on certificate. The Sunday-school has been graded and since the first of January there has been an increase in attendance and interest. H. G. King, an energetic business man, is superintendent. The attendance upon the Sunday evening League service is increasing. The week evening class-meeting and prayer services are well attended. In connection with the parish work there is a good-sized Home department, which serves to interest families in the Sunday-school and in the church services. A number of the accessions were first reached by means of this department.

H.

**Greenfield Group Convention.**—On Feb. 13 the Epworth Leaguers of the Greenfield district met at Conway where the hospitable doors of the church were opened for the Group Convention. The meeting was called to order by the president, Rev. W. C. Townsend, of Greenfield. Rev. E. V. Hinchliffe conducted the devotional service, and words of welcome were extended to all by Mr. Richard Cook. After a helpful address by Rev. W. E. Morse, D. D., on "What Shall We Read?" the morning session was given up to a memorial service for the late George H. Carpenter, vice-president of the Group. Rev. F. M. Pickles read a paper on the history of his life, and the following spoke of him as they had known him, paying him the highest tribute: Rev. W. C. Townsend, Mr. Charles Cook, Rev. Dr. Knowles, Mr. Cole, Rev. W. E. Morse. At 2 P. M. an old-time love-feast was conducted by Presiding Elder Knowles, many earnest testimonies being given. Rev. A. H. Herrick, of Chicopee, gave an address upon "A Master Workman," after which F. L. Chapman read a paper, entitled, "Principles vs. Persons." After singing and the three-minute reports from the different chapters, the business session was held.

At 7.30 a praise service was held, followed by Scripture reading and prayer by Rev. C. S. Pease, of Conway Baptist Church. After an anthem the climax of the convention was reached through an address by Rev. C. E. Spaulding, of Springfield, upon "The Best Book—Why?" The effect of the convention was observed in the altar service which followed the address.

JOSIE M. GOODELL, Sec.

#### DEDICATION AT NORTH DANA.

On Feb. 7 the church at this place was formally dedicated. Until a year ago this edifice was used as a place of worship by both Methodists and Universalists; but the latter built a new church, and Rev. F. H. Wheeler, who was then pastor, influenced our society to buy all the pews owned by outsiders and had them deeded to the church. When the present pastor, Rev. E. C. Bridgman, came, he proceeded to raise money to remodel and repair the edifice. This has been thoroughly done and well done. New pews, new pulpit, new choir box, new windows, new frescoping and new carpet were provided, and a vestibule was added, in which is a beautiful Epworth League window. The repairs have cost \$1,500, of which \$1,000 have been raised, and they hope to raise the rest before Conference.

The dedicatory exercises began with an ear-

nest and helpful sermon by Dr. J. O. Knowles at 10 A. M., on "The Power of an Endless Life." At 1.30 P. M., Dr. S. F. Upham preached one of his able sermons on "The Walk to Emmaus," after which the formal dedication services took place. O. J. Powers, in behalf of the board of trustees, presented the church to the presiding elder for dedication. At 7.30, Rev. H. L. Wriston, of Holyoke, preached a fine sermon on "Conversion." Among other ministers present were: Revs. L. P. Causey, F. H. Wheeler, O. R. Miller, J. H. Martin, James Sutherland. Special music was prepared by the choir, and Miss Abbie Thompson sang a beautiful solo. The good people of the church provided entertainment for the day for all who came from out of town. A large number from North Prescott attended. There were large audiences at all the services. The pastor has been unanimously invited to return for another year. The dedicatory exercises were followed by ten days of revival services, but with what success the writer has not heard.

M.

### N. E. SOUTHERN CONFERENCE

#### Norwich District

**Westerly.**—Rev. W. J. Smith is closing a very pleasant and successful pastorate of five years with this enthusiastic and aggressive people. Special services in connection with the "group work," and also by the pastor alone, were greatly blessed to the quickening of the church, and several hopeful conversions have occurred. Excellent congregations attend the Sunday preaching services. All parts of the church work have had faithful pastoral oversight, and the man who shall be fortunate enough to be read off to Westerly will find things in excellent shape for the continuance of the good work.

**North Grosvenor-Dale.**—The first year of Rev. C. T. Hatch's labors in this charge is closing very pleasantly. Congregations are good. There have been several conversions, and the church is united, loyal, progressive, spiritual, so that the outlook is most encouraging. The pastor and his family were generously remembered by the people at Christmas. By invitation of the Sons of Veterans Mr. Hatch delivered an address upon "Abraham Lincoln" on Feb. 9. The fourth quarterly conference, by unanimous vote, requested the pastor's return another year.

**Hazardville.**—Missionary Day was observed in this church on Sunday, Feb. 4, and with the accustomed generosity of these large-hearted givers \$1,061 were subscribed by the congregation and \$89 from the Sunday-school. This makes the total, up to date, \$1,284. No wonder the heart of Pastor McIntire was made glad.

**District Preachers' Meeting.**—Rarely has a meeting of the Norwich District Ministerial Association exceeded, in the attendance of preachers, the excellence of the papers and addresses, and the intellectual and spiritual uplift, that of the winter meeting held at Moosup, Feb. 12 and 13. The windows of heaven were opened both literally and figuratively; and while the rain fell in torrents without, the rivers of salvation ran high and overflowed their banks within. Thirty-five preachers were present, and carried away with them a fresh inspiration for their work. "Spiritual Church Building" was the central thought of the program round which the papers, addresses and discussions centered. "The Place of Church Literature in Spiritual Church Building," was the topic of a very able and suggestive paper by Rev. W. J. Yates. Rev. H. E. Murkett treated "Social Life as a Factor in Spiritual Church Building." Monday evening a platform meeting was held. A large congregation was present, and the topic of "Home Life" was discussed in able addresses by Rev. C. H. Van Natter, of Norwich, who emphasized the family altar, and Rev. C. C. Pratt, of Windsorville, who spoke very pointedly and suggestively on the conversion of children. The excellent music rendered by the Moosup choir under the inspiring leadership of Mrs. M. D. Lewis contributed greatly to the profit of this and also the Tuesday evening service. "The Man Behind the Sermon," was the subject of a very helpful essay by Rev. J. S. Wadsworth. Rev. Albert E. Legg, in a strong and pungent paper, emphasized "Personal Work in Winning Souls." Rev. J. E. Johnson's theme, "The Relation of the Preacher to the Word of God," was full of strong meat. "The Sunday-school as a Factor in Spiritual Church Building" was treated by Rev. F. C. Baker. Rev. John Oldham, pastor of the enter-

taining church, read a bright and pointed paper on "The Prayer-meeting." The sermon on Tuesday evening was preached by Rev. Isaac L. Woods, Ph. D., the new pastor of Trinity Church, Norwich, from John 12:32. It was a masterly presentation of Christ as the world's moral magnet, the only and the all-sufficient Saviour. Each of the sessions was opened and closed with devotional services, which were seasons of spiritual power and blessing. Presiding Elder Bates reported for the Twentieth Century Thank-Offering Commission 463 hopeful seekers for Christ and \$27,500 raised for thank-offering purposes on Norwich District to date. Mr. George E. Whitaker, the genial publisher of ZION'S HERALD, was present, and spoke strong words in the interest of the paper. Professor Ambrie Field, the new principal of East Greenwich Academy, gave a clear, intelligent and encouraging report of the prosperity and promise of that institution.

**Manchester.**—Another five-years' pastorate is closing here, very much to the regret of the people who have enjoyed the faithful and efficient service of Rev. E. P. Phreaner, a whole-souled and indefatigable minister of the Gospel of Christ. The church has been greatly bereaved by the recent death of two faithful officers and workers—Mrs. Mary A. Wood, in her 84th year, for thirty-two years the efficient principal of the primary department in the Sunday-school, a lover of the church, working and giving to its



### MINISTERS OF THE GOSPEL USE OXYDONOR AFTER SUNDAY'S EXHAUSTIVE WORK

Rev. HENRY L. PHILLIPS, Rector of Crucifixion Protestant Church, Philadelphia, 1422 Lombard St., writes Oct. 21, 1899: "For colds and Rheumatism I find Oxydonor a most helpful servant. Have used it successfully in my family. As a tonic after Sunday's hard work it is simply invaluable."

Rev. R. R. ALBIN, Pastor Calvary Baptist Church, Shenandoah, Pa., writes Nov. 17, 1899: "Oxydonor wonderfully relieved me of Neuralgia, and I found it helpful in Rheumatism. Also found Oxydonor very helpful after my Sunday's work as a preacher, by using it on that night, so that Monday morning found me refreshed. Would advise all ministers to try Oxydonor."

Rev. R. H. TRAVIS, Millerville, N. Y., writes, Oct. 31, 1899: "For Insomnia and Sciatica Oxydonor proves a speedy and complete relief."

Rev. T. J. O. CURRAN, Pastor St. George's Church, 70th St. and Drexel Ave., Chicago, writes, July 8, 1899: "I have used Oxydonor on myself for Catarrh, Grippe, Fatigue and Sleeplessness. I am positive, from what I know it has done for myself and others, that it will do everything Dr. Sanche claims for it."

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every interest; and Edgar T. Hale, an active steward and trustee, and for many years recording steward, in his 7th year. Their places will not be easily filled.

Feb. 7, Miss Maud L. Sherman, only daughter of Rev. John H. Sherman, residing here, was married at the home of her parents to Mr. George A. Kahn, of Franklin, Conn. The ceremony was performed by Rev. C. H. Peckham, assisted by the pastor. Miss Sherman was for two years a successful worker with the Christian Crusaders.

On March 7 a meeting of the church membership and friends will be held, to square up the finances of the year, enjoy an apostolic love-feast, and give a farewell reception to the retiring pastor and his wife. SCRIPTUM.

## EAST MAINE CONFERENCE

### Bangor District

**Monticello and Littleton.**—We find a most excellent feeling prevailing here, and believe the tide is gradually rising. The pastor, Rev. E. V. Allen, is highly esteemed for his work's sake and his godly example.

**Hodgdon and Linneus.**—We are greatly pleased with the appearance of things here. The pastor, Rev. W. Lermond, is hard worked, but is burning his way to the hearts of the people. Congregations are good and social services are well attended. A good revival and more ZION'S HERALDS are greatly needed to bring this charge to the front.

**Howland and Montague.**—Rev. C. W. Stevens is always at it, and wins. An advance is perceptible at each visit. This new field promises to stand among the best ere long. "God helps those who help themselves." A few more ZION'S HERALDS would be a great blessing to this good people.

**Kingman and Prentiss.**—The health of Rev. H. E. Stetson continues poor, greatly crippling him and his work on this large field. He is a good man with an excellent wife, but we greatly fear that rest must be given for restoration.

**Newport.**—Rev. H. G. Holsington took up the work where Rev. C. E. Springer left it when he went to his heavenly home, and is doing well, getting hold of the hearts of the people and moving forward. We need a new church and a glorious revival here, which we hope for in the near future. A few more ZION'S HERALDS would help in the work.

**Limestone.**—The work is going well here, considering that the pastor simply supplies the pulpit and attends social services. His health does not allow further service. With a fine parsonage, a loyal people, and full service, we hope for much the coming year. Rev. Mr. Anderson, the present pastor, is much esteemed by his people, and expects to resume full work next year. E. H. B.

## VERMONT CONFERENCE

### Montpelier District

**Hancock.**—A series of meetings have been held by Pastor Sharp, and much good seed has been sown for future reaping.

**Hartland.**—Pastor Arthur C. Dennett, as secretary of Montpelier District Epworth League, has issued a folder giving the names of the officers in all local chapters, and also certain statistics concerning the League. These figures show a substantial growth since Conference in the Epworth League; the figures for the Juniors are incomplete. A Junior League is being organized at Chelsea, and an Epworth League at Perkinsville. All pastors should do all in their power to assist League officials in pushing the various departments of League work, in order that the general work of the church may thereby be the better advanced.

**Landgrove.**—The reports at the fourth quarterly conference showed a large amount of work done by the pastor, a slight increase in the congregations, a falling off in the Sunday-school and a marked increase in the League. The falling off in the Sunday-school seemed to be

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*The secret of youth is health—the secret of health is Dr. Greene's Nervura blood and nerve remedy, which gives to all glowing, bounding health, vigorous strength—the strong nerves and pure blood of perfect health. It was prepared by Dr. Greene after years of study and practice among the sick. He discovered just what the nerves and blood need when they become run down, weakened and exhausted, and the result was Dr. Greene's Nervura, the world's greatest remedy.*

*It awaits every weak, weary mortal. Creep out from the dark shadow of Disease into the pure, life-giving atmosphere which comes with the Sun of Health. Dr. Greene's Nervura will make a new being of you. It is the most magnificent spring tonic and restorative and in all diseases of the blood, nerves, stomach, liver and kidneys, it has no equal.*

Miss M. HARTUNG, 230 Central Avenue, Brooklyn, N. Y., says:—

"I am very pleased to be able to recommend Dr. Greene's Nervura blood and nerve remedy to all women sufferers. I was troubled with severe headache, dizziness and nervousness. A friend advised me to try Dr. Greene's Nervura blood and nerve remedy, which, she said, was a sure cure for such ailments as mine. I decided to give it a trial, and am very thankful that I followed her advice. I can safely say that Dr. Greene's Nervura blood and nerve remedy is worth its weight in gold to all women who suffer as I have done."

Dr. Greene, 34 Temple Place, Boston, Mass., is the most successful specialist in curing nervous and chronic diseases. He has remedies for all forms of disease, and offers to give free consultation and advice, personally or by letter. You can tell or write your troubles to Dr. Greene, for all communications are confidential, and letters are answered in plain, sealed envelopes.



due to the non-attendance of some of the teachers.

**Ludlow.**—The basement rooms of the church are approaching completion. Two have recently been converted in the mid-week social meetings. One was baptized at the February communion. The pastor's return was desired. District President Morgan contemplates an aggressive campaign for League work over the district later on.

**Mechanicville.**—Two were baptized and four received on probation at the February communion. Both of the church edifices within the bounds of the charge have been painted.

**Montpelier.**—A series of meetings at the Seminary conducted by Pastor Judkins and Principal Newton have resulted in a goodly number of clear and positive conversions. Prof. Newton preached at the Congregational church at Randolph the second Sunday in February.

**Northfield.**—Fifteen were received into the church the first Sunday in February, most of these being on probation and the first fruits of the Evans evangelistic meetings. Pastor Anderson's son is gaining.

**Perkinsville and Amsden.**—Nine persons have recently united with the church, a part of them by probation. There have been four conversions since Jan. 1, and thirty-four since Conference. Starting in with six members at Conference, this charge now has 44 members and probationers. Can any charge in New England show a better record? The finances are also in good shape, the people are doing all and more than

they promised, and Pastor Charlton has great reason for thankfulness.

**Pittsfield.**—Rev. M. B. Parounagian, the indefatigable pastor, is earnest and ceaseless in his efforts to nourish and strengthen the 30 probationers which he has taken this year.

**Rochester.**—Rev. Edwin W. Sharp, the pastor, has organized a lecture course which is proving a great success for the place, it being well patronized and a source of revenue to the parsonage repair fund as well as of literary uplift to the place.

**South Londonderry.**—The congregations this year have been in advance of those of last year. A series of union revival meetings is now being held, the Baptists joining with the Methodists. The committee on interior repairs, headed by Postmaster Goddard, expect to spend in the vicinity of \$500 sheathing the ceiling, putting in a centre aisle, heating the audience-room with a furnace, etc. Mr. Evans is deservedly popular with his people.

**South Reading.**—One has recently been received on probation and one by letter. Pastor White, of Brownsville, preaches on alternate Sabbaths with Pastor Charlton, of Perkinsville. "Chalk Talker" Walker will hold a series of revival meetings during the month of March, remaining also until Conference.

**South Royalton.**—A few conversions occurred in the meetings held in connection with the Week of Prayer and following days. Pastor Beeman has been in requisition in adjoining towns to conduct the singing in connection with





evangelistic services held by Evangelist Whittier.

**Springfield.**—The parish paper published by Dr. Rowland is bright and breezy, and will doubtless prove a help to the League and other departments of church work. The benevolences will exceed those of last year.

**Williamsville.**—The year under Pastor Estabrook and wife has been very prosperous. The congregations have exceeded those of any previous year of the present pastorate, and have been double those of the first year. Seven have been received on probation, and others are to follow. A week-night Bible class, conducted by the pastor's wife, has been well attended and helpful. The benevolences are increasing, and the salary will more than be paid. A good beginning has been made on pledges for the Twentieth Century Thank Offering fund.

**Wardsboro.**—The February communion witnessed the accession of 10 probationers (eight of them being baptized) as the first installment of members from the recent revival meetings. These services were held for thirty successive nights, with the exception of one evening devoted to other purposes, and were deeply interesting. Mr. Walker, by his blackboard illustrations and his plain and practical way of putting things, as well as by his house-to-house visitation, made religion the topic of conversation in Wardsboro as not before for twenty years. Twenty-one started for the kingdom, the church was greatly quickened, and the moral backbone of the community was stiffened perceptibly. No wonder that Pastor Bartlett and wife are greatly rejoiced at this reaping from their long sowing.

**Wilder.**—A recent visit showed Pastor Fairbanks holding five meetings a day, all of them having direct reference to the revival of religion then in progress. No news of the final results of the campaign is at hand at present writing.

**Wilmington.**—Pastor Yerks observed Lincoln's birthday by a patriotic service at which local organizations attended in a body. He gave a very able and interesting address upon the occasion.

RETLAW.

## MAINE CONFERENCE

### Portland District

**Old Orchard.**—Rev. H. A. Clifford is rejoicing in his many blessings. A new church and a son in one year are more than most of us have to be thankful for. The son was born on Feb. 17. The vestry of the new church is nearly completed. About \$800 is needed to pay all bills. The whole building is a model for all those purposing to erect a church costing about \$7,000. Mrs. Clifford has started an anti-tobacco league which is very popular. The Epworth League is setting a good example to other chapters in its socials, which are elevating as well as entertaining. The second department is sending literature and other supplies to different sections as well as caring for home needs.

**Maryland Ridge.**—Through the energy of the pastor, Rev. D. Nelson, this little church of twenty members is the "banner church" of the district as to benevolences. All apportionments have been raised and some overrun. The interior of the building is very attractive, with its new paper, paint and carpet. A large lamp has been placed outside in front of the church. The pastor supplies a Baptist church every Sabbath. He is greatly respected and beloved by all classes of people.

E. O. T.

### Lewiston District

**Empire and South Auburn.**—Things are moving well here. Needed improvements have been made in the church at South Auburn, a new carpet has been procured, and bills are paid. Improvements are contemplated on the church at Empire. The return of Rev. R. A. Rich is greatly desired on all parts of the charge. Mrs. Rich is slowly improving.

**Gorham, N. H.**—The church this year has made substantial gain. Of the floating debt \$128 has been paid; \$115 has been spent in improvements, the League has raised \$35. The amount raised for missions will be more than double that raised last year. The property has been insured in our Church Insurance Company. The Sunday-school has an average attendance of 43. One has recently joined on probation. Early in February the presiding elder assisted in special services. The

people say they want their present pastor and wife the full term. The pastor is president of the League, superintendent of the Sunday-school, teacher in Sunday-school and class-leader!

**Berlin, N. H.**—During the last few months there has been an encouraging growth on all lines; 8 have joined by certificate, and 11 on probation. Since the new year came in, 61 have said "pray for me." Two new subscribers for ZION'S HERALD have been received.

Feb. 4 was a very stormy and blustering day among the White Mountains, but a good audience came to the opera house in the afternoon to hear an address on temperance by the presiding elder. There is a great temperance revival here. Congregations at the church all day were excellent. In the evening we secured \$71 in pledges towards the deficit in current expenses. The Sunday-school has an average attendance of 45. A strong petition will be presented for the return of Rev. A. T. Craig for the fourth year. He and his wife are both very highly esteemed in the whole community. The church debt has been largely reduced.

**Scandinavian Mission.**—This little band is struggling bravely on. We administered the sacrament of the Lord's Supper and held the quarterly conference in a private house.

**Conway, N. H.**—No happier relation exists between pastor and people than exists here. Good congregations, finances up to date, 80 average attendance in the two Sunday-schools, a home department recently formed, property insured in our own company, etc. Pastor Baker's sermons are greatly commended; in fine, they consider him smart in every respect. Little Edith has recently made her advent to add brightness to the home. The pastor and family were generously remembered at Christmas time.

**Miscellaneous.**—Some of the pastors are still getting new subscribers for ZION'S HERALD; let others do likewise (with emphasis on the second syllable).

The people in these parts are doing a large business in the woods. Our folks are doing their share of heavy work.

It is interesting to listen to Mrs. Daniel Dexter, of Conway, as she talks about her acquaintance with Drs. Vail, Caldwell and Bragdon. They married sisters, cousins of Mrs. Dexter.

A fine picture of Phillips Brooks, taken forty years ago, hangs on the walls of Wesley Wight's shop in Gorham, N. H.

The big storm of Feb. 18 interfered with our itinerary.

A. S. L.

Health for ten cents. Cascarets make the bowels and kidneys act naturally, destroy microbes, cure headache, biliousness and constipation. All druggists.

## Restatement of the Case

[From the Michigan Christian Advocate.]

Last week's ZION'S HERALD had this item: "We are advised that the Michigan Christian Advocate was substantially correct in saying that Dr. Schell's salary was still being paid to him the same as if he had not resigned. The facts are these: It was promised to Dr. Schell when he resigned that his salary would be paid until he found a pastorate or something else. The Cabinet voted that the Book Concern pay

## News and Opinions

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 Best Cough Syrup. Tastes Good. Use  
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## OBITUARIES

One with another, soul with soul,  
They kindle, fire from fire;  
Friends watch us who have touched the goal;  
They urge us, Come up higher.  
With them shall rest our wayworn feet,  
With them is built our home  
With Christ. They sweet, but He most sweet,  
Sweeter than honeycomb.

There no more parting, no more pain,  
The distant ones brought near,  
The lost so long are found again —  
Long lost, but longer dear:  
Eye hath not seen, ear hath not heard,  
Nor heart conceived that rest,  
With them our good things long deferred,  
With Jesus Christ our Best.

— Christina Rossetti.

**Smith.** — Mrs. Anna M. Seavey, wife of Rev. Daniel J. Smith, of the New Hampshire Conference, was born in Chichester, N. H., June 2, 1835, and died at West Rindge, N. H., Oct. 12, 1899. She is survived by the husband and the only son, George.

Though hindered by growing infirmities for the past few years, she planned and wrought for the kingdom of God with unabated zeal and large success almost to the very last. Aware that the earthly house was dissolving, with a spirit of sweet submission and unwavering trust she awaited the end. Her Shepherd's presence with her in the valley gave her courage, comfort, and victorious hope.

Richly endowed by nature, well furnished by culture, and filled with the spirit of her Master, her Christian influence was widespread and potent. For husband and son she made an ideal home. Here all the refinements, utilities, and sweet amenities of a true domestic life abounded. In all the work of a busy pastorate she gave to her companion unfailing sympathy and manifold co-operation. She always said and did the right thing at the right time. She was always re-enforcing her husband, and yet was never in his way. She was educated at Pittsfield Academy and at Mount Holyoke Seminary. Before her marriage she taught school in Chichester and Northwood. Employed by the National Freedmen's Relief Association, she taught at Washington, N. C., until ill health obliged her to resign.

In later years she took a deep and intelligent interest in the various forms of mission and reform work. Without neglecting the interests of the local church, she was remarkably successful in organizing and fostering these farther-reaching agencies. Mrs. G. J. Judkins, Mrs. L. A. Alderman and Mrs. C. W. Taylor testify to her devotion and efficiency on these lines. She organized W. F. M. S. auxiliaries at Rochester and Claremont. At different times she was elected secretary of Dover, Claremont and North Concord Districts. She presided at the first district meeting in Dover in 1874. She was made a life member in 1873.

Mrs. Smith was deeply interested in the more prominent features of the Woman's Christian Temperance Union work. In various capacities she served this cause with great zeal. We seldom find such innate modesty associated with such versatility and aggressiveness. In the symmetry and saintliness of her character, in the consummate wisdom and tact of her methods, and in the wealth of her achievement, she was a rare woman. The more critical our review of such a life, the more profound our appreciation of it becomes. Every parish where this good angel wrought will bless her memory and mourn their loss. Every organization which has felt her creative or inspiring touch will be to its members a richer legacy because of her.

How sweet to this toiler must be her respite from weariness and pain! What royal welcome to the ranks of kindred spirits will she receive!

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What commendation from the Master will this vineyard-worker hear! In this world of sin how much needs to be done! This woman will be remembered by what she has done. And the King will say to her and to all such, because of the amount and the quality of their doing, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord."

The funeral services, held on Sunday afternoon, were conducted by Presiding Elder Norris, assisted by Rev. Messrs. Copp, Vincent, Roberts and Golder. Flowers from relatives, Sunday-school, Epworth League, Home Missionary Society, Woman's Christian Temperance Union and many friends evidenced the sincere regard of a great circle of mourners.

J. W. ADAMS.

**Whidden.** — Mrs. Edna Whidden was born in South Sanford, Maine, Oct. 10, 1824, and died in Sanford, Maine, Nov. 15, 1899.

She was the daughter of Elias and Susan Fletcher. Her parents died while she was still a child, and in her loneliness and sorrow she gave her heart to her Heavenly Father.

August 10, 1844, she was united in marriage with Rev. S. F. Whidden, and took up with him the work of the itinerancy in the New Hampshire and later in the New England Southern Conference, where they labored for several years.

After retiring from active service they settled in Sanford, where Mr. Whidden died, July 9, 1885. After the death of her husband Mrs. Whidden made her home with her daughter, Mrs. John W. Fletcher. Her high Christian character won the respect and affection of all who knew her. She was one of the founders of the Sanford Methodist Episcopal Church, in which she was an earnest worker and a faithful attendant upon all the means of grace. In her last sickness she was a great sufferer, but her faith never wavered, and just before her spirit took its flight she said: "I am near the pearly gates, and they are open wide."

A. K. BRYANT.

**Straw.** — Mrs. Hannah Sanborn Straw was born in Limerick, Me., Oct. 6, 1816, and died in Newfield, Me., Dec. 16, 1899.

When young she was converted to God, and very soon united with the church, of which she remained a faithful and devoted member till God called her to come up higher. All through her Christian life there was no book so precious to her as the Bible, which she read so constantly that she became wonderfully familiar with its teachings, and found much comfort in repeating many of the Psalms and a large number of chapters in the New Testament, which she could readily do.

For many years she was in the habit of conducting family prayers, and always had her regular seasons for secret prayer. Her life was consistent and beautiful. For her to live was Christ, to die was gain. For the last two or three years she was seldom found in the sanctuary which she loved so much, but did not abate her interest in the services. After a long life of Christian fidelity and unflinching loyalty to the Master she served so lovingly, she fell on sleep and was not, for God took her.

**Groves.** — Jonathan Groves was born in Smithfield, Me., Nov. 11, 1822, and died at his home in Mercer, Me., Jan. 27, 1900. Friday night he retired apparently in his normal health. Saturday morning he was found dead in bed. Evidently he had passed away without awaking, as he was found in the same position in which he had fallen asleep. The cause of his death was heart trouble.

Mr. Groves was a Christian, a devoted husband and father, and a good citizen. His conversion, which took place after his marriage in his own home during a revival, was instantaneous and positive. For some years past he has been afflicted with deafness, which deprived him of church privileges, yet he did not relinquish his hope in Christ. He was a constant reader of the Bible; it was a precious book to him. His home has for many years had open doors to all Methodist ministers.

His wife, who preceded him to heaven by some four years, always found in him a kind husband. His children do not remember to have ever heard him say an unkind word to her. Not only was he a good husband, but he was an indulgent father, yet maintaining at all times a proper discipline. He loved his children enough to care for their spiritual, as well as temporal,

welfare. This parental love was reciprocated by his children. He took an interest in the affairs of his country. He enlisted twice during the Civil War — once in the 24th Maine, and once in the 19th Maine. He was imprisoned in Libby Prison, Oct. 29, '64, and remained there until some time in the following March.

By his death, three sons, two daughters, six brothers and four sisters are called to mourn the loss of one who was in every way worthy of their love.

**Gordon.** — William Gordon was born in Glasgow, Scotland, Jan. 2, 1813, and went home to heaven from Hazardville, Conn., Jan. 19, 1900.

He spent thirty-seven years in the country of his birth, coming to the United States in 1850. He has lived in Little Falls, N. J., Auburn, N. Y., Thompsonville and Windsor Locks, Conn. Hazardville has been his home for forty years. July 17, 1835, he married Jean Bauchop. There were born to them eight children, one of whom, Mrs. Andrew Holford, died in 1882. His wife died in 1893. There remain three daughters — Mrs. A. D. Bridge, Mrs. Ephraim Bridge, and Mrs. Samuel M. McAuley; four sons — David, Andrew, George B., and Peter; twenty-six grandchildren, and sixteen great-grandchildren. All lived near the grand old patriarch and ministered to him. It was not unusual for him to be in church on Sunday morning with more than forty members of his family about him. Soon after the death of his wife, his daughter, Janet G., wife of Ephraim Bridge, and her family removed to her father's home to care for him. She had the privilege of ministering to him during his long confinement to the house and chamber.

He has been a feeble man for several years, but was constant in his church attendance. When he was too weak to walk he would have his sons carry him in his chair to the house of God. In

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Charcoal effectually clears and improves the complexion, it whitens the teeth, and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form, or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey. The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath, and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."



October last he was obliged to take his bed, where he patiently waited to go home. It was a great privilege to visit him at any time, but especially so during his last days. Leaving his chamber seemed like going back to earth after having been in heaven a little while. His mind was filled with choice hymns and precious passages from God's holy Word, which he delighted to repeat.

He had a great love for the church and her work. He is largely responsible for the strength of our local Methodism. When the Gordon Bros. had almost completed arrangements for removing their business to Springfield it was his influence that retained them.

He has filled the hearts of the people with the spirit of giving until his church sends more money to evangelize the world than any other in the Conference, and but few in New England exceed it. His last care was for the missionary collection.

At the age of eighteen he joined the Presbyterian Church in Scotland. While living in Thompsonville he joined the Methodist Episcopal Church, and has continued his membership with it for more than half a century. For more than forty-five years he has been an official member, and at the time of his death was a life patron of the Missionary Society. He was not a politician, but consented to serve his town as a member of the State legislature in 1867. He held strong convictions on the questions of temperance and tobacco, and was Biblically Christian in his views of the Christian life and character. A great, good man—great because of his goodness—has gone home. The world is richer because he lived in it.

W. S. McINTIRE.

**Foster.**—In Stoneham, Mass., at noonday, Feb. 1, 1900, Mrs. Sarah A. Foster, widow of Walter K. Foster, sweetly fell asleep in Jesus, after suffering from melancholia for about five and a half years. She was born in Epsom, N. H., Nov. 28, 1826.

Mrs. Foster was "born again" at Leominster, Mass., whence she removed to Stoneham. She united with our church there by letter, Jan. 11, 1879, and for twenty-one years went in and out among God's people as one beloved of the Lord. Having no children, she lived alone, after the death of her husband, until sickness overtook her. Her sister, Mrs. Benton, widow of a member of the Providence Conference, was much with her until called up higher, after which her niece, Miss I. Adelaide Benton, cared for her interests. Mrs. Foster was a meek and lowly disciple of Jesus. She loved our church and when able was a constant attendant upon its services. For many years she took and carefully read ZION'S HERALD. Her piety, though frequently expressed in words, was more especially demonstrated in kindly deeds. She was especially attentive to the sick, whom she visited in the name of her Lord and Master. Her pastors found in her a tried and trusted helper and a true friend. Stoneham charge, or any church, can ill afford to lose such a member. She rests from her labors, and heaven is richer by her ascension.

W. H. MEREDITH.

**Davis.**—Mrs. Emily Davis died at Mashapaug, Conn., Jan. 27, 1900, aged 94 years.

Mrs. Davis united with the Wales Methodist Episcopal Church, May 1, 1858, taking her letter from the Baptist Church, as she wished to be united with her husband and children in church fellowship. Here she has continued her church relation as a faithful follower of Jesus Christ during all these years of her earthly pilgrimage. And though, like many of God's chosen ones, she had her share of earth's trials and afflictions, her faith and confidence in God remained unshaken to the last. One of her favorite hymns was, "Jesus, lover of my soul."

Her husband, Moses Davis, died Dec. 18, 1881, leaving her to journey alone. She has lived the last few years with her widowed sister, Mrs. Crawford, of Mashapaug, who is 82 years old. Mrs. Crawford, Mrs. Mary Pierce, and a brother, William, are the only ones living of a family of ten children. Of her we may say, "Say ye of the righteous, it is well." She has departed to

join the company gone before, and to be with her Lord who bought and saved her.

GEORGE L. CAMP.

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